

THE
BAPTIST MAGAZINE.

APRIL, 1836.

THE MARRIAGE BILL.

TAKING, as we do, a lively interest in the public affairs of Dissenters, and having promised our own denomination that they should find us at our post, keeping a vigilant eye upon the measures brought forward by Government to redress our grievances, our readers are entitled to expect our sentiments on the proposed Marriage Bill. We were favoured with a copy of it from one of our representatives as soon as it was printed by order of the House, and have considered its provisions with some degree of attention. Its main principle is admirable, since it gives to every man liberty to be married in the way most accordant with his own views, either as he considers marriage to be a civil contract, a religious rite, or to partake of the nature of both. The two chief objections against it are, first, the required payment of £5, on obtaining a certificate of the registry of a chapel in which the marriage ceremony is intended to be celebrated; and second, the official attendance of the Registrar when the ceremony is performed.

The design of the former provision is, we suppose, to secure a certain degree of respectability in those places where marriages may be celebrated. But this object, we imagine, is sufficiently obtained by the signatures of the twenty householders who must sanction the application to have the chapel registered. No charge of this kind is required of the Quakers or the Jews, in many cases it would be felt as a serious addition to the burden of ecclesiastical taxation already resting upon us, and, were all our chapels registered, would draw an enormous sum from the pockets of Dissenters, which might be much better spent in the erection of new chapels, or in the more comfortable support of our ministers. We trust this provision will be altogether expunged from the Bill: if it should not be, we recommend that, instead of registering all chapels, only one or two be registered in every district, to which, by common consent, the members of the other congregations, with their own minister, may repair for the celebration of their marriages.

The official attendance of the Registrar is objected against, though with considerable difference of opinion; some regarding it as a matter of little consequence, and others as a proper and well-intended security. There can

be no question that Government must make some effectual provision for the certain registration of marriages. Their functionary, we conceive, and not our ministers, is the person to see to this. Dissenting ministers are not, nor is it desirous they should be, the servants of the state. The parish priest is, and the state therefore may properly enough require of him the performance of duties which we have no wish to see imposed upon our pastors. At the same time, if some mode of securing the accuracy and regularity of the registration can be hit upon, free from the objection taken against that which the Bill provides, it would be an improvement. But the Government have a right to insist upon this; and it is to our interest, and to the protection of the community at large, that they should.

There are some other points of minor consequence in which the details of the bill will probably be amended; but on the whole, we feel bound to express our conviction of its great excellency. We regard it as no equivocal or uncertain proof of the rapid progress which liberal opinions are making through the country, and of their influence upon men in high stations. A more impartial and unsectarian piece of legislation, it would be difficult, if not impossible, to point out in the history of any preceding Government.

We are desirous of putting the subject in one other aspect before our friends; not so much as it relates to the Government, as to themselves. The Government are properly considerate of the opinions of all classes, and in a liberal spirit endeavour to provide for them. Hence, they are willing, if you are so disposed, that you should regard marriage simply in the light of a civil contract, and enter into it before a civil officer. But if, on the contrary, you wish to make it a religious rite, you are permitted to do so, performing it in your own chapel, by your own minister, and with any observances you choose. This is fair and liberal. Ministers have done all they could do; they have left all parties to adopt their own course. But now the question arises, What course shall we adopt? Many congregations, we suppose, will register their chapels. But if marriage be a civil transaction, why perform it in a place of religious worship? If it be a religious rite, why, by complying with the requirement of this Bill, in having the chapel registered, recognize the authoritative interference of the civil power? Is it not an infraction of the main principle of our dissent, to ask permission of civil rulers to observe religious institutions? The course which strikes us as most consistent, is for parties to be married before the Superintendent Registrar, and afterwards to connect their religious observances with that civil ceremony in any place, and in any manner, which may please them best. If they choose to go to the house of God, they may do so, and in such a case without its being registered; but as we attach no sanctity to places, they could invite their minister to their own. What marriage is in itself and by the divine law, is one thing; what it is in relation to the state, is another. On our principles, the state has nothing to do with it, except in a purely civil point of view. It cannot legislate for us in matters of religion. If there be anything, therefore, of a religious nature and obligation in the marriage union,—and we are amongst those who think there is,—that, like every thing else of a religious kind, is between God and ourselves; and we can-

not compromise our right to comply with such obligation, independently of the permission or sanction of any government on earth. We submit these thoughts to our ministerial brethren, and our denomination generally, with great deference and respect.

We had intended to offer a few remarks on Church Rates, and the expenses attendant on renewing the trust-deeds of our chapels; but these subjects we must defer to subsequent numbers of the Magazine. In the mean time, we have much pleasure in calling attention to some observations on the latter topic, in a letter which we this month insert, from our esteemed brother, Mr. Stovel, one of the Secretaries to the London Building Fund.

EDITOR.

THE APPROACHING MEETINGS OF THE ASSOCIATIONS.

WE respectfully call the attention of the churches, with their pastors and deacons, to the three following papers. They contain many valuable suggestions on subjects of practical importance; which are worthy of their serious consideration, as calculated to promote the union, and increase the general efficiency, of the denomination.

EDITOR.

TOPICS OF DENOMINATIONAL INTEREST.

To the Editor of the Baptist Magazine.

HAVING addressed a few lines to you, in your number for January (page 27), on the statistics of the denomination, I beg, in conformity to the suggestions I then offered, to say, that the time is approaching when the various associations will hold their annual meetings; and it is desirable, that the committees of the "Baptist Union," the "Building Fund," the "Statistics," &c., should take the earliest opportunity of addressing themselves to the British churches through the medium of the Magazine, on all those important subjects which will claim the attention of the denomination at its public meetings in June next.

It appears to me, that there are several points of peculiar and pressing importance to us, which should at this moment be brought before our brethren; such as,

1. The necessity of a more general and efficient union of the denomination. In order to this, let all those influential persons who, though Baptists, are now united in communion with other denominations, join our own churches in their immediate localities, and thus "strengthen their brethren." Then let all those *solitary* and *separated* churches, in different counties, immediately *unite* with their sister churches in county associations. And let all county associations be earnestly and affectionately invited to unite in the general union, for the purposes of the Redeemer's glory.

2. Another subject of overwhelming importance is a "General Building Fund." It is highly desirable that the associations, at their next meeting, should take this matter into serious consideration; and I hope the committee

in London will persevere in their exertions until the whole country shall be aroused to the adoption of an efficient remedy for the evils we now deplore.

3. There is only one more point to which I would now direct your attention, viz.: the improvement of the statistical account of our churches. I shall conclude these remarks, by repeating what I suggested in my last: "That previous to the annual meetings of the associations, the compilers should send a circular to the Secretaries, with

ruled columns, similar to the plan adopted recently by the Baptist Building Fund, requesting them to obtain, in their several localities, the necessary information for correcting the list you have now given; at the same time, let a strong appeal be addressed to the pastors of our churches, through the medium of the Magazine, urging them to furnish the necessary information. By these means, I would hope, a tolerably correct list might be secured.

A COUNTRY PASTOR.

March 16, 1836.

DEBTS ON CHAPELS.

To the Editor of the Baptist Magazine.

As the annual meetings of our country associations will soon commence, the present month should not pass over without some plan being offered to the public for liquidating the debts now lying on our meeting-houses. From a recent correspondence it has been ascertained, that these amount at least to £73,000; not including London, and some other places. If the whole were returned, it is likely that they would make a sum not less than £100,000. It is very melancholy to learn, also, that the greater part of this money is lent to the brethren at an interest of £5 per cent.; which requires an annual sum of £5000 to be raised by our poorest churches, to prevent the augmentation of debts from compound interest. As these poor churches support their pastors with great difficulty, the greater part of this sum must be deducted from their supplies. On the present system, these evils, together with those of begging, can never be cured.

Many of the debts are incurred most imprudently; and the houses raised at great cost will soon sink into decay; whilst the enlargement of the denomination on every side creates, every year, new demands for necessary assistance. When the brethren meet, could they not consider, whether something should not be done at once to remove this dreadful encumbrance, and regulate with greater ease the contraction of debts in future.

In the denomination there are about thirty-three associations, including England and Wales. On some of these, the debts are greater than on others; but the average is £3030 on each. Some have undertaken to liquidate the debts in their districts by an united effort; and will, before long, be able to publish the thanksgiving due for their success. Some of the associations have comparatively light demands, which might be met at once; and the rest are so studded

with vigorous churches, that, in a few years, their debts might all be paid.

The objects to be desired in this department of our denominational affairs are three :

1. The debts must be paid ; for it is quite as bad for churches, as it is for men, to be in debt.

2. Future expenditures must be regulated with greater prudence, and more care taken to protect the public from imposition.

3. Supplies must be raised to meet the rising necessities of our extending interests.

It is not desirable to divert the reader's mind from my principal object, by loading a paper with proof in a case which is so very plain. One half-hour's reflection will convince any one, that all these objects are essential to the religious prosperity of our churches ; it might be said, to their individual independence. The great thing, therefore, is, to know how they may be attained.

The suggestions now to be offered are, at least, simple :

1. Let each association form a building fund ; to examine the cases, and direct the efforts, of its own district.

2. Let all the association building funds unite for mutual assistance and co-operation.

If these two suggestions could be carried into vigorous execution, all the present debts might be paid in seven years ; and, at the close of that period, a healthy system of co-operation would be ready to supply the churches with all that their utmost necessities could require. A word or two may be added in explanation :

First. The building fund of each association should under-

take to examine the trust-deeds of all present applications, and the nature of all future expenditures, before the debts are incurred ; to provide for the village churches suitable instructions and assistance, in making their contracts ; to direct the application of its own funds ; and sign, and forward to the committees of other association building funds, such cases in its own district, as need greater assistance than can be there provided.

Secondly. The objects to be attained by the union of all the association building funds are principally three: 1. To co-operate in making an extra effort for the assistance of such associations as are most oppressed by their present burdens. 2. To facilitate the transfer of cases from association to association ; and secure, at the same time, the attention due to each case, and the impossibility of imposition. 3. To circulate through the country such information, respecting particular districts and general efforts, as might be necessary to direct the exertions of subscribers. Neither of these objects could in any way affect the independence of the associations ; but, if attained, they would save immense expenditures in which the public money is now wasted ; and secure, through increased confidence and co-operation, a much larger supply for the necessitous churches.

It is greatly to be desired, that the present year may not pass away without some vigorous effort to remove the necessity for renewing trust-deeds. By a subterfuge in law, dissenting churches are supposed to have no existence. They can hold no property, but by means of indi-

viduals named as trustees. When these are all dead, excepting two or three, the deed must be renewed; and, if that be neglected, as it often has been, the property is lost. The law expenses thus incurred, and losses together, often amount, in a few years, to more than a rent on the whole property during the time it was possessed by the church. In every instance, the consequences are considerable, and exceedingly unjust. Should not the as-

sociations make a firm stand here? No church in the establishment is encumbered with such expenses, or exposed to such hazard. Why should dissenters alone be supposed to have no existence? Every association ought to petition the present parliament to enact such a law as might seem, in their wisdom, suited to relieve the dissenters from this oppression.

C. STOVEL.

March 15, 1836.

ECONOMY AND CONSISTENCY RECOMMENDED.

To the Editor of the Baptist Magazine.

If we look around upon the various denominations of professing Christians, we shall soon perceive that there has been a lamentable departure from the simplicity of the gospel. But amidst this universal defection, one redeeming consideration presents itself, namely, that although *all* have "turned aside from the holy commandment," yet *all* have not gone astray equally far. Some, deeming themselves wiser than the Great Lawgiver himself, choose to alter or dispense with his institutions and commands, as expediency dictates, or circumstances seem to require. Others, more daring and presumptuous, assume to themselves the "power to decree rites and ceremonies," and so make void the law through their traditions. Now, assuming that the Baptists, as a body, may take to themselves all the relief intended to be conveyed in the above redeeming clause, and even admitting that they are to the full as pure in doctrine, as scriptural in discipline, and as

holy in conduct, as any one section of the Christian church (an admission by no means gratuitous, our opponents themselves being judges), still, have we not abundant cause for humiliation before Almighty God?

But that which I have more particularly in view at present is, to make a few remarks on one evil much and long deplored by many judicious and pious Christians, namely, that of having *expensive dinners and suppers, with their concomitants, wines and spirits, at the ordinations of ministers, and associations of churches, at inns, &c.* It is indeed a pleasing thought that this custom does not *generally* prevail; still, where is the minister, where the follower of the holy and self-denying Jesus, who does not condemn the practice altogether? Now, if we examine it for a moment in reference to the *expense*, it will appear exceedingly objectionable, since, generally speaking, half the money thus expended would suffice to provide a cold repast at

the vestries, or, which perhaps is still better, at the houses of the friends. Is it right, is it consistent with our duty and responsibility, to expend as much upon the bodies of a few, in one day, as is collected for the salvation of the souls of all within the limits of the association for a whole year? And yet is not this sometimes really the case? This, then, is an important consideration, that ought not to be overlooked, since every shilling that may be thus saved ought to be cast into the sacred treasury. If, again, it be viewed in reference to *Scripture precept and example*, it will be found to be at variance with both. When Paul and Barnabas were to be separated for the work to which God had called them, *fasting and prayer* were its accompaniments. Acts xiii. 2, 3. And as a beautiful consistency ran through every thing they did, we may surely conclude that all their public acts were alike devotional and holy, and in perfect accordance with their injunctions to others. Rom. xii. 2. Thessalonians v. 22. And then, with regard to the influence of these things upon the minds of ministers and Christians themselves—is it of a salutary, or the contrary kind? The design of associations, if I mistake not, is, to devise means for the furtherance of the gospel—to unite in closer bonds those who are labourers in the same vineyard, travellers to the same home, and heirs of the same inheritance—that faith, and love, and holy joy may be brought into lively exercise. But what, I ask, have been the feelings and reflections of those whose consciences are tender and enlightened, upon retiring from a dinner or supper of the kind here ob-

jected to? Anything, surely, but satisfactory. And what kind of effect are these things likely to produce upon the proprietors, waiters, and all who in any way become acquainted therewith? Let us suppose one of them addressing the rest in some such manner as the following: “We are now going to have a company of the followers of Christ—we shall have no boisterous mirth—no political toasts—no drinking of healths to call forth the incense of adulation—a savour of divine things will be spread around—and all will surely harmonize with, and conspire to advance, the great object for which they are convened.” But have these just and reasonable expectations been realized? Let facts and consciences determine.

Now, as the present is a time of free and searching inquiry, and stirring activity, and nothing seems secure but truth and righteousness, it is surely imperative upon us, if we would keep pace with the march of reformation, to look into our own affairs with an impartial and scrutinizing eye—correct what is wrong—“set in order the thing that are wanting”—lop off what is redundant—in fine, “prove all things, and hold fast that which is good.” Systems and institutions that have been taking root for ages, and extending their influence throughout the various ramifications of society, are now being tested by the principles of sound reason, common sense, and unerring truth; and, looking at the signs of the times with the torch of Inspiration in our hands, we cannot fail to perceive, and we are content to await the final result, for “great is truth, and must prevail.” Those indeed who are reposing under

the wings of a worldly hierarchy, and who have already grown or who expect to grow rich from its immense revenues, may well shrink from inquiry and tremble at consequences; but all who feel a consciousness that their entire system is based upon the New Testament, and that whatever obtains among them, “contrary to sound doctrine,” is *merely accidental, and not an integral part of that system*, will invite investigation, in order that they may be brought back to first principles, for the purpose of building thereon a superstructure of “righteousness, and peace, and joy in the Holy Ghost.”

But by way of conclusion, and lest I should be tedious, permit me to express the hope, that none of your readers will infer, from the foregoing remarks, that the aim of the writer is to bring associations into disrepute—by no means. His design is to divest them of every thing tending to mar their beauty—neutralize their efficiency—or prevent their usefulness—that “offence may not be given to Jew or Gentile, or the church of God, and that our good may not be evil spoken of.” It is undoubtedly a reflection upon the Dissenters at large, that they

are not more united, since union is strength, and we are “all one in Christ Jesus;” and still more is it for a lamentation, that the Baptists so much resemble a rope of sand, seeing they all acknowledge “one Lord, one faith, one baptism, one God and Father of all.” Events with the word of truth conspire to demand of Dissenters a cessation of hostilities—that “all bitterness, and wrath, and anger, and clamour, and evil speaking should be put away from them, with all malice”—that they should merge all their distinctions, bury all their prejudices, and concentrate all their energies in defence of their rights and liberties, and so make common cause against their common enemy. When this is done, and Christians of every name shall meet on the hallowed ground of *universal love and liberty*, greet each other as brethren, reciprocate those offices of kindness, and that Christian sympathy and affection, inculcated by their glorious “Leader and Commander,” it will indeed afford a pleasing demonstration, that, although

“Distinct as the billows,
They’re one as the sea.”

A LOVER OF CONSISTENCY.

EXPOSITORY REMARKS ON ZEPHANIAH iii. 12—17.

No. IV.

“In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.”—Ver. 16.

In considering the previous verses, we have had occasion to notice some interesting gradations in the order of divine grace towards the guilty. Another step in the series is now presented to

our view. The 14th and 15th verses exhibited the church in a state of triumphant joy, to which it was summoned on account of the singular blessings conferred upon it. But, however delightful

the experience of that joy must be; it was never bestowed merely for its own sake, or for the sake exclusively of its recipients. There is a design reaching beyond—that they may be excited thereby to a more cheerful and active conformity to the will of their heavenly Father, that God in all things may be glorified through Christ Jesus. “*In that day* it shall be said to Jerusalem, Let not thine hands be slack.”

We may observe,

I. That the people of God are expected to be active in doing his will. This is obviously assumed in the prohibition of fear, and slackness of hands. Why should discouragement be forbidden, but because it stands in the way of those goings forth of gratitude and consecration to God, to which we are prompted by our inward joys? To perform the will of God is the highest excellence of saints and angels; and the joys of the soul, whether imperfect on earth, or perfect in heaven, supply that state of the affections which is most congenial and conducive thereto.

Do our hearts glow with sacred joy, and are we inquiring, with fervent love, Lord, what wouldst thou have me to do? the answer may be readily supplied: Arise, and follow the Saviour who has redeemed you by his blood, in all his ordinances and commandments blameless. Watch, and pray, that you may not enter into temptation. Strive against every sin, and, in particular, that which most easily besets you. Fight the good fight of faith against all spiritual enemies, the world, the flesh, and the devil. Follow after holiness of heart and life. Seek the prosperity of the Redeemer's kingdom, by promoting the purity

and spirituality of saints, and the conversion of sinners. In reference to these, and many such scenes of grateful activity, we may exclaim—

My heart, my hand, my ear, my tongue,
Here's joyful work for you!

Let us then be “stedfast, unmoveable, always abounding in the work of the Lord,” 1 Cor. xv. 58.

II. There are, however, many things which tend to weaken the hands, and discourage the hearts, of God's people, while aiming to do his will.

Discouragement attends on imperfection, and results from natural and moral evil in ourselves, and in others around us. In heaven, where all within and without is perfect, there is no fear, and the hands of no one are slack. Till we arrive, however, at that blissful consummation, there will be occasion for the admonition of the text.

“*The sin which dwelleth in us,*” Romans vii. 17, may be regarded as the earliest, most constant, and most perplexing of all the evils which slacken the hands of dutiful obedience. When we would do good, we painfully find that evil is present with us, Rom. viii. 21. A sense of guilt benumbs our zeal, we question whether our services can be accepted, and not unfrequently doubt the very existence of our piety, and are apprehensive that, by embarking in Christian engagements, we may only be adding the cloak of hypocrisy to the polluted garments of our natural depravity.

In addition to this, *the temptations and assaults of Satan* operate greatly to our discouragement; and that not only as they may be employed to excite and inflame our inward corruptions,

generally, or to cast difficulties and terrors in the way of our return to God; but as they are specially directed to the prevention, or defilement, of our works of faith and labours of love. At one time the adversary would represent our efforts as needless; and at another he would lull us into apathy and sloth. If neither device should succeed, he then endeavours to pollute our motives, and render us anxious for the praise of men; and in that case he himself will hugely magnify our doings, and inflame our vanity and self-applause; so that when we come to sober reflection, we are distressed to find that our zeal has been more for self than for God, and that our very devotedness has been polluted with evil. But let not our hands, even then, be slack; only let us pray that our motives may be purified, and raised to a proper standard by divine grace.

Nor must we omit to refer to *the cares of life*, as another source of discouragement. Where the procuring of daily bread renders daily toil indispensable, and the anxieties of domestic and commercial life almost unavoidably abound, we have not only to contend with so many direct hindrances in the service of God, but the suggestion often occurs, that our engagements are so feeble, few, and uncertain, that they may as well be discontinued altogether. Surely, however, there is a possibility of being diligent in business, and yet fervent in spirit, serving the Lord. Rom. xii. 11.

The *prevalence of evil around us* is also apt to slacken our hands. When iniquity abounds, the love of many waxes cold; and they are too prone to give up attempts for God, and even expect-

tations from God, as if the multifiform aspects and courses of evil had completely terrified their spirits, and rendered them forgetful of the omnipotent strength which presides over, and ultimately succeeds, every effort for the glory of God, and the destruction of the works of Satan.

But, perhaps, *the want or withholding of success* is the most disheartening consideration of all. Success is often held back, that it may be seen whether we can serve God from a simple delight in obedience to his will; sometimes to check our pride and self-complacency; and not unfrequently to manifest the sovereignty of God. In some instances, we are too sanguine, and then disappointment is the more discouraging. But if the husbandman hath long patience for the fruits of the earth, James v. 7, surely the labourer in God's harvest should calculate upon often sowing in tears, going forth and weeping, bearing precious seed. Yet he shall doubtless, sooner or later, come again with rejoicing, bringing his sheaves with him, Psalm cxxvi. 5, 6.

From whatever source, however, these fears may arise, they are in this and many other texts forbidden. They unfit for duty, and dishonour God. But fear cannot be overcome without some adequate influence; and God, who ever deals with his people according to the principles on which he has constituted their nature, even while he puts forth the invincible power of his Holy Spirit, has here directed us to that state of the heart in which fear may be most easily resisted, and our slackened hands be nerved again for action. Hence it may be remarked,

III. That a season of holy joy supplies the most powerful aids for overcoming all discouragements in the way of active service for God. "In that day," when the daughter of Zion is called on to sing, to shout, to be glad, and to rejoice with all the heart, "*in that day*, it shall be said, Fear thou not." This principle is also exhibited in the 35th chapter of Isaiah, where, after the desert is represented as rejoicing, the weak hands are to be strengthened, and those who are of a fearful heart are exhorted to be strong and fear not.

When the soul is filled with joy and peace in believing, *its graces are invigorated*. Love to God, to the Saviour, to the saints, to sinners, is drawn forth. Hatred of sin fills us with vehement desires for its subjugation. Zeal for the honour of God, and the good of his people, is rendered conspicuous; while it becomes more easy to exercise patience in pursuing our object, and waiting for the blessing.

Not only so, but *all duties are felt to be delightful*. It is a pleasure then to take up the cross, difficulties only elicit our courage; the grovelling enjoyments of earth are spurned, because we possess the delights of salvation: the closet is no longer slighted, the gates of Zion no longer mourn our absence, the overflowing of the heart enriches

our conversation, we are careful to depart from all iniquity, and studious to please God; while the fulness of our joys constrains us to invite others to come with us, that we may do them good.

Besides which, in this state, *we feel the omnipotence of our resources*. We know that God hath loved us, and that Christ hath removed our guilt, and the Spirit witnesses with our spirit that we are the children of God. We therefore are enabled to say, "The Lord is our light and our salvation, whom shall we fear?" Psalm xxvii. 1, and, "If God be for us, who can be against us?" Rom. viii. 31. We are thus enabled to bid defiance to every foe, and out of weakness are made strong. The joy of the Lord is, emphatically, our strength. Nehemiah viii. 10. And we cease to wonder at the zeal, self-denial, liberality, and devotedness of the primitive Christians, when we know that they were filled with gladness, and unspeakable joy.

How important is it, then, for every saving and holy purpose, to possess faith in the Lord Jesus Christ, that we may rejoice in hope of the glory of God; and that, being delivered out of the hand of our enemies, we may serve him, without fear; in holiness and righteousness before him, all the days of our life! Luke i. 74, 75.

Truro. E. C.

ON THE CONNEXIONS IN WHICH THE DOCTRINE OF ELECTION IS FOUND IN THE SCRIPTURES.

ELECTION is one of the most sublime and mysterious of the doctrines contained in the sacred volume. Perhaps, however, its mysteriousness has been somewhat increased for want of duly

regarding the manner in which the Scriptures present it. Election has sometimes been represented as the mere arbitrary determination of God to save some of the human race; for which, not only is no reason given, none exists. Sometimes it has been spoken of as interfering with the freedom of the human will, and the extent of the invitations of divine mercy. Some regard the privileges and blessings which "the elect" are destined to enjoy, to the exclusion of the obligations beneath which they are laid; while others give this article of their faith a degree of prominence far beyond what attaches to any other. Not to advert to professed opponents of election, the mistakes of such as believe it are neither few nor small: perhaps some of them would be corrected by bearing in mind the connexions in which it stands. It may be useful, therefore, to devote a few pages to an examination of some of these connexions. May we be favoured with His guidance, who is the source of wisdom and knowledge, and who promises to "teach to profit" all who humbly seek his aid!

This inquiry, it is scarcely necessary to observe, relates very much to matter of fact and detail. We shall not draw largely upon the resources of argument or the powers of imagination; in prosecuting it there will not be much to debate; our business is merely to exemplify and illustrate. The book of God must be carefully examined; we must mark what it places before us in the several sections in which this important doctrine is discussed or adverted to.

Several passages, frequently considered as bearing on the sub-

ject, we shall at once relinquish. In the eagerness of controversy, or under the guidance of an overheated imagination, election to everlasting life has been supposed to be alluded to in passages where, on a more minute examination, it cannot be found. The expression, twice met with in Matthew's gospel, "*many be called, but few chosen*," instead of teaching that to many the gospel is preached, while a few only are predestined to receive it, relates rather to the principle of selecting those who are employed by the Saviour in promulgating his cause. Just as earthly princes, when entering upon an engagement which requires the aid of their subjects, call a great many to their standard, out of whom objects of especial confidence are selected; so, God admits whom he pleases to his confidence, and employs them in his work. *Chosen*, in this passage, is of similar meaning to Rev. xvii. 14, where confessedly is no reference to the doctrine of election. Another passage which we relinquish is John xv. 16, "Ye have not chosen me, but I have chosen you, and ordained you," &c., where Jesus Christ speaks especially of his disciples, the relation in which they stood to him, and of the office they sustained. The passage can hardly be urged as a proof of the doctrine before us, without doing violence to it. As much might be said of some other passages.

Still there are many clear and interesting declarations in the Bible that God hath from the beginning chosen a great multitude of the human family to salvation through sanctification of the Spirit and belief of the truth. Our question is, How, in what connexions, do

these declarations exhibit this important truth? In answer, it is to be observed,

1. They describe election as an exercise of the sovereignty of God.

By the sovereignty of God is meant, not his absolute dominion, his universal empire, but the exercising of this dominion, especially in acts of mercy, according to his own will alone. He is subject to no control; he gives no account of his affairs; yet does he always act in perfect accordance with rectitude and equity. There would be no propriety in saying that, as a sovereign, God can do and may do any thing conceivable, be it just or not. He is a Being of infinite holiness; and though in his sovereignty he does and gives often more than justice can demand, he never acts in opposition to its unbending law. The sovereignty of God, as exercised among moral agents, is confined to the bestowment of favour, such favour as, from no circumstances in their condition, no responsibilities under which they are laid, they can justly claim. The respective provinces of sovereignty and justice are sufficiently distinct. It was an act of sovereignty to create man and place him in Eden; but as obedience to God's will was required, it was a matter of justice to make that will known, and to furnish man with all the faculties and powers necessary to obedience. When Adam fell, it was a matter of sovereignty alone to determine upon and provide for his recovery; but as faith in Jesus Christ became the required condition of recovery, it was an exercise of justice to make Christ known, to show what was to be believed, and to place man in those

circumstances which would render his compliance with the condition perfectly possible. The sovereignty of God is displayed in every part of the gospel of salvation. It originates there, not in any deserts of ours: "All have sinned, and come short of the glory of God." "Every mouth is stopped, and the whole world has become guilty." Justice would have consigned all to perdition, but mercy interposes; and, on terms honourable to the divine character and government, provides a salvation amply sufficient to retrieve the mischiefs sin has inflicted on our race.

The salvation of man required, however, more than merely making this provision. The impediments connected with our guilt were not all that must be removed; there were others arising out of the moral perversion of our nature. No man repents and believes the gospel without grace bestowed, to subdue his enmity, and bring him to the Saviour. We must be enlightened from above; our hearts must be softened; we must, in our Lord's language, "be drawn" to him by the Father, or we shall remain at a distance and perish in our sins. Now, this is precisely what the discriminating grace of God does for the redeemed: their hearts are opened to receive the salvation which the gospel proposes; they are melted to penitence, submission, and faith. Election is simply the purpose of God to employ his power and render his word effectual in restoring this perversion. If, in actually doing this, the sovereignty of God is displayed, in the purpose to do it, we have an equal display of this attribute. All that pertains to the actual bestow-

ment of grace equally pertains to the design to bestow it. If one be just, so is the other: if one be the spontaneous exercise of mercy, the other is no less gracious: if one discriminates, and that for the reason which our Lord gives, "Even so, Father, for so it seemed good in thy sight," the other is equally discriminating, and capable of explanation solely in the same terms.

This is in harmony with Scripture representations: "I will be gracious," said God to Moses, "to whom I will be gracious; and will show mercy to whom I will show mercy." Language which clearly indicates the sovereignty of God in all his gifts to mankind. Paul urges it as illustrated in the bestowment of spiritual blessings on some of the human family. The ninth chapter of the Epistle to the Romans is a discussion of God's sovereignty. The immediate object of the writer might be to explain and justify the divine conduct to the Jews; most of them were rejected, while a few enjoyed favour: the examples given might be of persons or communities, elected to specific temporal privileges: still, the reasoning applies to an election of a different kind. He hath mercy on whom he will have mercy. He makes known the riches of his glory on the vessels of mercy which he had afore prepared unto glory. The whole of the argument in the chapter is, that election, whether of individuals or communities, whether to temporal or to spiritual benefits, illustrates the sovereignty of God. The quotations tend to this point, ver. 25—29. The reasoning is designed to establish it: "Therefore, hath he mercy on whom he will have mercy;

and whom he will he hardeneth." God is elsewhere said to work in men both to will and to do of "*his own good pleasure.*" No other reason can be given. He is rich in mercy; and therefore it is, that any are made partakers of his salvation.

The whole of the divine conduct towards men is to be assigned either to distributive justice or to sovereign grace. Either we are justly entitled to what we receive from him, or it is spontaneously, graciously given; what could there be in man to deserve the electing love of God? All spiritual blessings are bestowed according as God hath chosen us in Christ before the foundation of the world. We are called to his kingdom and glory; we receive the truth, and are adopted into his family, as the result of our election: "As many as were ordained unto eternal life believed." God is righteous in all his ways, and holy in all his works; but to limit his operations towards men to the distribution of rewards and punishments, is to withhold from him the right and power of granting favour—a right and power readily conceded to every governor. He could not show mercy and compassion as he pleases. It would change the whole complexion of the gospel; and in effect deny that he worketh all things according to his own will.

The sovereignty of God has always been a stone of stumbling and a rock of offence. It is hard to relinquish all claim upon God, to take the ground of the very chief of sinners; and yet, never until we do this can we become the partakers of his salvation. Upon that ground the doctrine of election contributes to place us. It

reminds us, that we are regarded of God, not because we deserved it, but merely because he would so regard us. It is thus illustrative of the divine sovereignty. It is one of those dispensations, one of the most conspicuous, in which God has asserted his right to do as he pleases among the inhabitants of our ruined world. He withholds from none what is just and equal. He bestows on some, of his own mercy, blessings of unutterable value.

2. *The Scriptures present the doctrine of election as a display of the amazing love and grace of God.*

They dwell upon the riches of divine love as offered to our notice in election. Nothing else could have operated as the motive to it; and when we want to have the fruits of divine compassion most compendiously, and yet most strikingly, put, we recur naturally to the blessings of indescribable value involved in election. Favours may be bestowed upon the wretched, sometimes in pity for a wretchedness which they did not bring upon themselves, sometimes to establish the reputation of the donor for generosity and benevolence, and sometimes to expiate deeds of injustice and cruelty which he has perpetrated in other directions; but no motive of this kind could have influenced the choice and determination which we are considering. The wretchedness of man was self-inflicted. Sin did not happen to him through any unjust defect in his capacities or nature; he was voluntary in yielding to its power; resistance was perfectly easy, and in entire accordance with his character; warning, counsel, in-

ducements to resist, were put clearly before him. The divine benevolence was not in jeopardy, so as to require an additional exercise to sustain its endangered or fading glories. Every work of God's hand, every proceeding of his providence, bore testimony to his kindness; if compassion is bestowed upon the guilty children of men, he is prompted only by the energy of his own love. "Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord."

There are two circumstances which may serve to enhance our estimate of the grace of God in election. The first is taken from the design he proposes to accomplish. He selects men as the objects of his especial favour; but to give effect to this choice, sins "unnumbered as the sand, and like the mountains for their size," must be forgiven; disobedience and impurity must be subdued and removed; rebels must be transformed into willing subjects, enemies into friends; all the subsequent follies in their conduct he must pardon; their sorrows he must cheer; their ignorance he must instruct; and finally, having fitted them by his mercy, he must admit them to mansions of eternal purity and blessedness. This is but a feeble outline of what the apostle calls "all spiritual blessings in heavenly things." The magnitude of these blessings, their abundance, the dignity and happiness which they confer in this world and in that which is to come, their endless duration, all bespeak the "riches" of God's grace. The second is taken from the immense multitudes who are the objects of the choice of God. To have determined on saving one sinner must have been regarded as a display

of ineffable love ; but what shall we say when not one, but ten thousand times ten thousand, a multitude whom no man can number, out of every tribe and kindred and people, and tongue, are saved ? The doctrine of election has been objected to, as confining within very narrow limits the bestowment of mercy. But few, it is said, are elected in comparison of the great bulk of mankind. With what propriety such an objection is urged we are at a loss to discover, since the doctrine does not determine whether few or many be chosen. A large majority of our race may be elected as well as a small minority ; the objection lies not against election, but against the extent to which the blessings of salvation are actually conferred, and is therefore too much like arraigning the proceedings of the Eternal, to be entertained. " Who art thou, O man, that repliest against God ? " Representations which would make the redeemed, at the final issue of all things, but a very small proportion of the human family, are not sustained by the sacred word. They are to be a great multitude, like as the sand on the sea-shore, or as the stars of the firmament ; they shall be so numerous as to afford entire satisfaction to the heart of infinite benevolence and mercy which expended itself in redeeming them. " He shall see of the travail of his soul, and shall be satisfied. " We can form no conception how numerous the saved shall be ; the thought, however, that they are numerous ; that, with relation to so vast a number of his anticipated victims, the foe of God and man is to be disappointed ; that the pealing anthems of heaven shall swell with the chorus

of so many millions on millions of sinners once perishing, but now made kings and priests unto God, serves greatly to enhance our estimate of his love in electing them to eternal life. That love opens no narrow channel through which its blessings are to flow ; its plans, its operations, are all worthy of a Being of boundless benevolence and grace.

Such is the scripture representation of election : it is placed before us as a display of God's grace and love. A few passages will be sufficient. " God hath saved us (says the apostle), not by works of righteousness which we have done, but according to his *own mercy*. Christ *loved* the church, and gave himself for it. God, who is *rich in mercy*, for his great love where-with he loved us even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) Who hath saved us, and called us with a holy calling, not according to our works, but according to his *own purpose and grace*, which was given us in Christ before the world began. " All the blessings of salvation bestowed in pursuance of the purpose of God in election, are in these and in many other passages attributed solely to the grace of God. The difference between believers and unbelievers, all that is done for the people of God in converting and saving them, originates in his distinguishing mercy. " You hath *he* quickened. According to *his mercy* *he* hath saved us. By the *grace* of God I am what I am. The grace of our Lord was *exceeding abundant* [towards me] with faith and love which is in Christ Jesus. "

(To be continued.)

REVIEWS.

A Commentary on the Epistle to the Romans, with a Translation and Various Excursus. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Third Edition, corrected and considerably enlarged.—T. Tegg & Son, 1836.

We do not recollect when we have had a more grateful duty to perform than that which has fallen to our lot by the re-publication of the above work. Three successive editions of it having been called for, we can scarcely, we fear, claim the merit of introducing it to the notice of our readers; but if the usefulness of our criticisms is by this circumstance abridged, the responsibility of our task is, we must please ourselves with reflecting, diminished also.

This is not the first appearance of Mr. Stuart in the field of biblical exposition. He has already attained a well-merited celebrity, both in this country and his own, by a commentary, similar in its plan and execution to the present, on the Epistle to the Hebrews. If it were required of us to institute a comparison between the two works, we know not whether we should not be disposed to assign a priority of excellence to the former. Besides the directly expository portion of this commentary, in which it bears a resemblance to the present, it is enriched with a truly erudite, profound, and masterly dissertation on the Pauline origin of the epistle. In this dissertation the author has shown himself a more than equal antagonist to such men as Bertholdt, Schultz, De Wett, and the present champions of German theology. Under the dictatorship of these eminent scholars, it has been the fashion of late to consider the apostolic authority of this epistle as a dogma which must be exploded; but we are much mistaken if Mr. Stuart has not, by the weight of

evidence he has collected, demonstrated the voice of tradition to be, in this instance, the voice of reason and truth.

The peculiar value of the present commentary, as indeed of that we have just characterized, consists in the principle on which they are constructed. Commentaries on the holy Scriptures may be distributed into two classes, the philological or critical, and the practical or devotional commentary. Of these different exhibitions of sacred truth, the one corresponds to the ancient *ἐρμηνευσις γλωσσων* (1 Cor. xii. 10); the other is more the counterpart of the *προφητεία* mentioned in the same passage. The office of the first-named commentator is like that of Ezra when he read aloud the Scriptures to his countrymen, after, through disuse, they had forgotten their language, "to give the sense, and cause them to understand the reading;" of the latter, to apply that reading to the purposes of "instruction in righteousness." The concern of the one is with the *import* of the sacred text, to discuss and establish its meaning; it is the endeavour of the other, supposing this established, to produce an impression of its *importance*. In short, the aim of the one is to furnish a companion for the closet; of the other, a companion for the study. We consider it as a circumstance which has operated prejudicially to the cause of sacred literature, that the distinctness of these departments of labour has not been more fully recognised. The divine and the critic, while they have been mutually jealous of each other's encroachments, have each been tempted to exalt his own office.

Much has been said of the impropriety of accepting any exegesis in the interpretation of the Scriptures, which is not sanctioned by "the analogy of faith." This

rule would be of more practical utility if it could first be defined what this analogy of faith is, or in whose possession such an unerring standard of appeal is to be found. The Arminians have one "analogy of faith," the Calvinists have another. In each of these bodies of Christians there are as many analogies of faith as there are sects or denominations into which they are subdivided. In every case, the nature of this infallible criterion is to be sought for in the particular creeds or catechisms of the parties who direct its application. So far, therefore, from being capable of determining other questions, it needs to be determined itself, and has as little foundation in reason as it has in the passage of the epistle before us, which is usually quoted to support it. See Rom. xii. 6. We imagine there can be no dispute as to the preferableness of the present rendering of the original term in this passage [proportion] above the Anglicised word analogy; and we strongly suspect that the acquiescence of theologians in the validity of the canon referred to, has contributed, more than any single cause, to retard the advancement of sound scriptural exposition.

Let it not be imagined, however, while we enter this protest, that we are advocates for leaving the business of interpretation in the hands of mere scholars. No one can be more sensible than ourselves of the importance of deep and ardent piety to the successful illustration of the oracles of God; no one more strongly deprecate the intrusion of unhallowed learning into this sacred province. And while we think a devout habit of mind an essential qualification in every interpreter of inspired truth, we deem it most of all needful in one who would give us the faithful sense of the experimental and doctrinal portions of it, contained in the apostolic writings. Yet since these divine treasures are locked up in an unknown tongue, we shall not cease to appreciate and commend the skilful appliance of the key in the hand of a sound and ripe

scholar, which may lay them open to general use. For instances of happy effect, of enlightened criticism, in removing difficulties pressing on the theologian, we might safely appeal to many parts of the work before us. The long-agitated question respecting the consistency of the testimony of the holy Spirit with the renewed mind, apparently spoken of by the apostle, Rom. viii. 16, we consider as thus set at rest. The stronghold of those who are advocates for a double testimony is the supposed meaning of the word *συμμαρτυρεῖ*. Mr. Stuart, we think, satisfactorily shows, by a reference to Rom. ii. 15, ix. 1, passages where it is also found, that in this epistle it has only the signification of the simple verb: so that in this text the meaning must be, not that the Holy Spirit is one witness, and our own spirit another; but that the Holy Spirit testifies to our mind, or bears witness in our spirit. The remark is not new; it is the view adopted by Schleusner in his invaluable lexicons; but we have adverted to it with the view of showing how efficient an auxiliary philological inquiry may prove even to those who give themselves to the more purely doctrinal explanation of scripture truth.

The Epistle to the Romans must be confessed to present no ordinary difficulties to those who would undertake to present a faithful transcript of its argument and spirit. On the one hand, the abstruse nature of its doctrinal discussions has rendered it, as Mr. S. remarks, the grand arena on which theological combatants have been contending ever since the third century; on the other hand, there is much in its structure and phraseology to exercise the penetration even of the practised critic. It is a treatise without the form of a treatise. With the exception of the Epistle to the Hebrews, it is the most regular and methodical of all the apostle's writings. Both these epistles might be styled dissertations on a given thesis; in both of them the argument employed is that which is technically denominated *ex concessis*, or

ad hominem. It is impossible rightly to appreciate the value of either of these epistles, without bearing this peculiarity in mind; for otherwise the reasonings of the apostle will be liable to be misunderstood, sometimes through their abrupt transitions; and at others through their unusual prolixity. We have no hesitation in pronouncing Mr. Stuart's habits and endowments of mind such as eminently to qualify him for grappling with these difficulties. To extensive erudition he unites great quickness of apprehension, truly admirable patience of investigation, a happy talent of seizing on the links of the writer's thoughts, together with an unfeigned veneration for his authority; and to these excellent qualities may be added, a manly independence of inquiry. He evidently belongs to no school. Although his sympathies are obviously more with the Calvinistic scheme of theology, yet he often forsakes that scheme when the claims of truth appear to require it. As a specimen of what we intend, we may refer to his exegesis of the 7th chapter, verse 14, *ad. fin.*

The volume before us consists of an historical introduction to the epistle, a brief analysis of its contents, the commentary, a new translation, and various excursus on the principal difficulties, or "*loci vexati*," of the epistle. We cannot say that we consider these dissertations, acute and elaborate as they are, as the most valuable portions of the book. Mr. Stuart is, we think, more happy in tracing the reasonings of others than in exhibiting his own. At the same time, the confessed obscurity which attaches to the particular passages brought under review, the importance of the principles involved in the right understanding of them, the spirit of candour with which the investigations are conducted, together with the extensive acquaintance manifested with ancient opinions, must ensure an attentive perusal to these "excursus" from all real students of Scripture.

Although the rigorous scrutiny which this epistle has undergone in all ages, and from understandings of the first order, must render it

idle to expect additional light from any new attempts at explaining it, we cannot refrain from congratulating Mr. Stuart on the result of his labours. Especially, we would express our sense of obligation for the diligence and care which he has brought to the elucidation of the more controversial portions of his author. There are, probably, some who will censure the freedom of his inquiry into these *δυσσιντα** of the apostle; but we acknowledge we think his remarks on them alike commendable to his acuteness and his discretion. "In particular (we fully agree with Dr. Smith†) eminent clearness and judgment appear in educing the causes of condemnation resting upon mankind, the nature and effects of the connexion between the first man and his descendants, the formal reason of restoration to the divine favour, and the necessity, progress, and ultimate perfection of a real acquisition of the divine holiness." His observations on the first of these points, we deem worthy of the careful attention of our ministerial brethren. It is unfair to represent him as differing essentially from the received faith of our churches, on the doctrine of original sin. It is true, he does not accept the treatise of President Edwards as his standard, but traces some minor discrepancies between the theory proposed in it, and the positions of St. Paul. This, however, is only saying that with an independent mind he thinks for himself, and refuses to pay homage to that great master in theology when he stands in the presence of one so incomparably greater than he.

As a general example of Mr. Stuart's style and method of comment, we subjoin the following.

"Ch. viii. ver. 15. Οὐ γὰρ . . . εἰς φόβον, for ye have not received a servile spirit, that ye should again be afraid; i. e., ye have not the spirit of slaves, who, being in bondage, are fearing and trembling before the dreaded severity of a master; in other words, ye are not, through fear of condemnation or death, all your life

* 2 Pet. iii. 16.

† Preface to 1st Edition.

time *ἔνχει δουλείας*, Heb. ii. 15. γὰρ illustrantis et confirmantis; for the object of the writer is to show that they are *sons*, and not slaves.

Πνεῦμα δουλείας and Πνεῦμα υἱοθεσίας is such a spirit as slavery is wont to produce, i. e., such a temper or disposition of mind as is appropriate to it, and such a spirit or temper of mind as belongs to affectionate children.

Ἄλλα . . . ὁ Πατήρ! but ye have received a filial spirit, by which ye cry, Abba, Father! That is instead of the timid and cowering spirit of slaves, who tremble before their masters, we are endowed with the spirit of children, so that we may approach God with affection and confidence. The word Ἀββᾶ is the Chaldee אבא, sc. πατήρ! Augustine and Calvin think that the design of using both Ἀββᾶ and ὁ πατήρ here, is to show that both Jews and Greeks, each in their own respective language, would call on God as a Father. But the objection to this is, that the same idiom is exhibited in Mark xiv. 36, and Gal. iv. 6, where such a distinction is out of question; at any rate, in the first of these two cases it is out of question. If ὁ πατήρ here is designed for anything more than a translation of Ἀββᾶ, we may suppose the repetition to be designed for expressing intensity of childlike feeling, for this naturally prompts to a repetition of the name of a parent. So Theodoret. Ὁ πατήρ is the Nom. used instead of the Voc.; N. Test. Gramm. § 21. Note 3.

The Christian Minister. A Discourse occasioned by the Death of the Rev. W. Newman, D.D. &c. Delivered at the Baptist Chapel, Old Ford; By GEORGE PRITCHARD; to which is appended the Address delivered at the Interment. By W. H. MURCH.—Wightman, 1836.

Dr. Newman was a truly excellent man. His mental qualities may perhaps be summarily described by that comprehensive term, *good sense*; his moral virtues concentrated in *uprightness of conduct*, and were adorned with amiability of disposition; his religious excellence developed itself in *solidity of Christian character*. As a man, he was first respected, and in advancing years revered; as a minister, if he did not display genius, or command attention by the powers of eloquence, he was discriminating and

judicious. The slowness of his utterance, and the formality of his manners, were unattractive to the general hearer, and were decidedly disadvantageous to the effect which his discourses, usually well studied and carefully arranged, would otherwise have accomplished. His simplicity, sincerity, kindness, prudence, and meekness, out of the pulpit, and his holy seriousness in it, will not soon be forgotten by a considerable circle of surviving friends. Mr. Pritchard has truly remarked, in his affectionate tribute, that, “though his countenance was grave, his disposition was not sullen; his behaviour was always serious, but his temper was never ascetic; he was remarkable for his steadfast and consistent adherence to whatever he considered to be the law of revealed truth, but not at all less so for his candour towards those who, from the same premises, adopted different conclusions;” and Mr. Murch, in his solemn address, has stated, with equal justness, that “there was in him nothing mean or sordid, no disposition to injure the reputation of others, no falling in with the hateful practice of slandering and backbiting. As he was a wise and prudent counsellor of others, so in all his own affairs, he constantly maintained unshaken honesty, and inviolable integrity and honour. In him was no quibbling, no base suppression of any truth. He was an example of those social virtues which adorn the Christian name and character; of strict veracity and fidelity; of disinterested friendship; of modesty, humility, purity, and temperance. His was a religion which powerfully enforced the obligations of truth and the practice of holiness. Its foundation was laid in the fear and love of God, and in the faith of Christ. It was genuine, eminent, and exemplary.”

Mr. Pritchard, from his intimacy with Dr. Newman, was well qualified to furnish those characteristic sketches of his private and public conduct which he has given. And the testimonies of public sympathy so spontaneously offered, and

so unequivocally expressed, at his funeral, were pleasingly coincident with the estimates of private friendship. The preacher observes—

“And may we not embrace the present opportunity of adverting to public opinion in reference to his moral worth? What an expression of this was afforded on a recent day, when we saw throughout this neighbourhood, not only the houses of business, but also the private dwellings, almost entirely closed! Did we not witness an unusual, but most gratifying, token of clerical respect to our departed brother in the directions given for the tolling of the bell as the funeral procession proceeded to this place? Connected too as it was with other incidents expressive of personal regard and consideration, a more distinct reference to which, however, is not here deemed necessary. In short, were it required, what numbers of unobjectionable witnesses, in every direction, would cheerfully press forward and bear their willing testimony to the moral worth of our dear departed friend.”

“Perhaps there is no one in this crowded assembly who can exactly estimate the emotions which accompany the speaker in delivering this funeral discourse. For twenty years have I had the honour of being regarded as the friend of my highly revered but departed brother, and his friendship I have uniformly considered to be my honour. Though between our ages there was only the difference of a few months, I always looked up to him as one in whose judgment I could confide, and whose counsel I might adopt. Truly he was “my guide and my acquaintance.” I distinctly remember some years since, quite as much under the influence of seriousness as of pleasantry, saying to him, “Dr. Newman, you must be cautious as to your instructions in my presence, for it is highly probable that I shall endeavour to follow them out; what you say will be very likely to become law to me.” Indeed, such was the profound respect in which I held his judgment, that on no occasion of importance did I omit to consult him: and I never have had occasion, and I believe never shall, to regret this deferential regard to his acknowledged superiority. Of our beloved brother, I can say that which I know not that I could say of any one besides, with whom I have had the privilege to be much acquainted, that having been with him in almost every variety of situation, journeying with

him both by day and by night,—with him in the presence of considerable numbers and alone,—yet I never heard him utter a sentence which I thought he ought not to have uttered. Notwithstanding his varied and numerous attainments, I never witnessed in him a single ebullition of vanity. I have seen him grieved, but on no occasion did I ever see him angry. He was uniformly cheerful; but I never saw him in any one instance indulge levity of temper. These things I mention most considerably and conscientiously, on a careful survey of a period extending through the whole continuance of my acquaintance with him; and I now mention them, not only in the fear of God, but with an immediate design to glorify him, by whom this honoured servant of Jesus Christ was so greatly distinguished, and to whom he was so deeply indebted.

It is well for preachers and writers when the emotions of personal attachment, however ardent, elevated, and tender, are thus chastened and consecrated by sentiments of piety. A more extended memorial of the life and labours of our departed brother are preparing by the same pen,* and we shall anticipate its perusal with pleasure. The excellencies which adorn the character of a friend may be wisely and safely contemplated when he has finished his course, and passed beyond the confines of temptation and sin; when, in the beautiful language of Mr. Hall, “we have witnessed his perseverance and his conquest, and have seen his virtues and his fame placed under the safeguard and seal of death and immortality.”

Select Prose Works of Milton. Vol. 1.
With a Preliminary Discourse and Notes.
 By J. A. ST. JOHN.—Hatchard and Son, 1836.

The volume, which by this notice we introduce to our readers, is announced as “the first of a series of the noblest productions of English prose literature.” It is to be followed by another, containing further selections from Milton, and by successive volumes reprinted from the

* See our last No. p. 120.

writings of our greatest and best authors. The design of the spirited proprietor is worthy of generous commendation; and, judging from the specimen before us, we can scarcely speak too favourably of the manner in which it seems likely to be carried into practical effect. The typography, the engraving, and the whole appearance of the work, are excellent. The sturdy republican never presented himself to the public eye so “adorned” before. The volume is also ably edited; and by a gentleman who, while he seems thoroughly acquainted with the works of his author, enters with kindred feelings into the noble sentiments of his grand and masculine eloquence. We concur in the judgment which, in such a series of re-publications as is now intended, places JOHN MILTON at the head. To us his prose has long been as familiar as his poetry; and with ever new delight do we repair again and again to “those golden treatises, wherein so much wisdom, and eloquence, and true taste, and whatever else is most excellent and admirable in literature, is to be found.” The present volume contains (after I. The Preliminary Discourse by the editor. II. Milton’s account of his own studies; being the preface to his second book of “The Reason of Church Government.” III. Apology for his early Life and Writings; published by Milton under the title of *An Apology for Smectymnus*. IV. Tractate on Education. V. *Areopagitica*) a Speech for the Liberty of unlicensed Printing. This is Milton’s masterpiece—and not Milton’s masterpiece only, but, of its kind, the masterpiece of the human intellect; for where is the discourse to be compared with it for lofty sentiments of liberty, for triumphant argumentation, for enlightened views of government, for majestic grandeur of composition, and for noble and spirit-stirring eloquence? It goes, as the editor so justly remarks, “to the very heart and root of all our noblest sympathies.” VI. The Tenure of Kings.

We shall notice with much pleasure, should the publisher give

us the opportunity of doing so, the progress of this praiseworthy undertaking, and faithfully report to our readers our opinion on the succeeding volumes as they issue from the press.

The English Scriptures, their First Reception and Effects, including Memorials of Tyndale, Fryth, Coverdale, and Rogers; assigning to each his respective Place in the production of the English Bible. With an Appendix, respecting the First Edition of the English New Testament by Tyndale, in 1525, recently discovered; the Bible of 1537, on which the Versions following were founded; and a Chronological List of Editions printed previously to our present Version, &c.
—Edinburgh, 1835.

We have read this publication with unfeigned pleasure. It brings together much interesting information, on the subject of the earliest and immediately succeeding translations of the word of God into our native tongue. Some of this information has also the value of being now for the first time communicated to the public. The author writes like a man who is conversant with his subject, and who has given much attentive consideration to it. Its prosecution necessarily leads him into much antiquarian research, in order to the accurate fixing of dates and places; but his narrative is far from being on this account pedantic or dry. His heart evidently glows with an affectionate veneration for the men who achieved the noble work of giving God’s unadulterated truth to their country in its vernacular language, and who, with the exception of Coverdale, paid the forfeit of their great enterprise in the flames of martyrdom. More justice is done to Tyndale than is common in works of a similar kind; and his translation of the New Testament is deservedly commended as being superior to Coverdale’s both in its general style, and in some important points of faithfulness to the doctrinal meaning of Scripture. The latter is doubtless a name to be had in everlasting remembrance; but if the ungenerous neglect of the former forces upon the lovers of

truth his just vindication, then it must be maintained that of the two he was not only the first translator in point of time, but of merit also. His Version is more accurate and more elegant, more vigorous, perspicuous, and just.

We only add, that this valuable pamphlet was occasioned by the observance, on the 4th of October last, of the third centenary of the English Bible; and that its author is a minister of our own denomination, the Rev. Christopher Anderson, of Edinburgh.

The Truth and Excellence of the Christian Revelation Demonstrated in two Addresses. Intended principally for the Young and the Unlearned. By W. YOUNGMAN, pp. 142.—Jackson and Walford; and Fletcher, Norwich.

In the aggression which they have been aroused to carry on against the powers of darkness, many of the most active members of the church of Christ have constantly to deplore their ignorance of the arguments in defence of the Christian faith. Brought into frequent contact with the infidel, the agents of our Christian Instruction Societies, amongst others, have painfully to feel their accidental inferiority; aware that his insinuations and his reasonings are alike unsound, and yet unaware, from their early disadvantages, how they may be repelled. For such persons the volume before us is a most valuable companion, presenting, in a manner the most lucid, just that kind of argument which at any moment may be recollected, and by any mind of ordinary power be brought resistlessly to bear upon the flimsy objections with which so often they are assailed.

In the first address, the truth of the Christian revelation is confirmed by what may be termed its *traditional* evidence, the fact of

its having been received from the very time of the first believers being proved by a judicious and most satisfactory selection from the testimony of historic writ. For the reception of it *by them*, of which the author speaks as “the first link on which the great chain of evidence depends,” we have an argument which neither in the manner nor matter of it do we remember to have seen surpassed. It is clear, concise, and complete.

In the second address, “the Excellence of the Christian Revelation” is so exhibited as to be productive of a twofold advantage to every active Christian. It will provide him with an argument most powerful against the scoffing of the sceptic, and with an inducement not less powerful against the sluggishness which sometimes suggests, that into the highways and hedges he should go no more. If (we have felt as we have penned it) if this revelation be *so* excellent, the sceptic’s scoffing and the Christian’s sluggishness are left without excuse: criminality attaches to both.

To the addresses there is appended what the author terms “Illustrations.” In these certain discrepancies which are supposed to exist in the narratives of the evangelists are examined, and, though too concisely, so explained as to conduce to the realization of the object which was proposed, “that the young and the unlearned may know the certainty of those things wherein they have been instructed.” On these accounts we venture strongly to recommend this volume, especially to those whose circumstances preclude their acquaintance with higher and more expensive works. It is a valuable epitome of argument and of feeling, a beautiful combination of the impartiality of the critic, with the piety of the man of God.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Shrubbery. By the Compiler of "*Fruits and Flowers*," and of "*The Garden*," &c. London: Westley and Davis.—A collection of aphorisms, verses, anecdotes, illustrations of Scripture texts, and other varieties, put together without classification or arrangement of any kind, just as trees, and plants, and flowers grow together in the wild but sweet entanglement of a shrubbery.

Christian Melodies. Home and its Scenes. London: Thomas Ward and Co.—What more befitting themes for the music of the gentle lyre, than the sweet charities of home? But why should the beauty of this tasteful little volume be disfigured with such common-place engravings?

The Manual of St. Augustine. A new translation. By Samuel Jackson. London: Thomas Ward and Co.—To promote his spiritual-mindedness, the venerable archbishop of Hippo made a collection of the most remarkable passages which he met with in the writings of the preceding Fathers of the church, and carried them about with him, to read at such times as he could find an opportunity to recur to them. These are called his manual; and the present is an elegant edition of them, in a translation as elegant.

The Christian's Sketch Book; second Series, in three Parts. By Jabez Burns, Author of "*The Spiritual Cabinet*," the "*Christian's Pocket Remembrancer*," &c. pp. 238. Wightman.—This interesting volume is divided into three parts, "*The Essence of Theology*," "*The Triumphs of Piety*, as exemplified in the dying Testimonies of Eminent Christians," "*Anecdotes and Select Poetry*." Mr. Burns is certainly entitled to the credit of an industrious compiler; and there are not a few whose leisure is very limited, or whose power of application in perusing more elaborate performances is feeble, to whom such selections may prove highly acceptable.

The Providence of God Illustrated. By the author of "*History in all Ages*," &c. Hamilton and Co.—This entertaining book is divided into twenty-four chapters. The first contains "a demonstration of Providence—its mystery—universality—particular—wonderful—its connexion with prayer—its protection—its agencies—its reference to afflictions—subservient to the conversion of the soul—retributive—its relation to sin—its re-

ference to death." The following chapters contain narratives, shorter or longer, in illustration of all these particulars; and many of them will bear to be repeated a thousand times. In some instances we should have been gratified if the author had given his authorities.

An Illustration of the Seventh Chapter of Paul's Epistle to the Romans, in two Discourses, &c. By John Thomas. Wightman.—In these short sermons, there are many things which merit the most serious attention; affecting at once the experience, the faith, and the practice of every believer.

Memoir of Mary M. Ellis, wife of the Rev. William Ellis, Missionary to the South Seas, and Foreign Secretary of the London Missionary Society, &c., &c. Fisher, Son, and Co.—Mr. Ellis appears to have conducted himself, in very delicate and difficult circumstances, as a man and a Christian might be expected to do; and as a Missionary, he contrives to turn every thing to good account, for the promotion of the great Christian cause. His book will be a permanent memorial of himself as well as of the excellent companion of his life, whom Providence has removed to her rest and her reward.

On the Mental Illumination and Moral Improvement of Mankind, &c., &c. By Thomas Dick, LL.D. Whitaker, Hamilton and Co.; Simpkin and Marshall.—Such is the high character of the writer of this volume—so rich the stores of information he has accumulated—so warm his zeal for many years past, in diffusing useful knowledge, in a very engaging manner, that we cannot but expect the rapid sale of this new work. Of the multifarious topics embraced, the reader may judge, if we tell him there are 672 pages, including almost every thing relating to education as it was—as it is now—and as, in the judgment of the author, it will be in time to come.

Hymns adapted to the Comprehension of Young Minds. By Anne Houlditch. 2nd edition. London: Thomas Ward and Co.—It is difficult to combine simplicity of thought with elegance of diction; but the ability to do this is one of the most necessary qualifications in a writer, and especially a writer of hymns, for the young. With some exceptions, in which good taste is offended, this is, on the whole, a tolerably successful effort.

OBITUARY.

THE REV. HUGH MACKENZIE.

The Rev. Hugh Mackenzie closed his active and useful life in peace, at St. Ives, in the county of Huntingdon, on Tuesday, the fifth of January, in the sixty-fourth year of his age, and the thirty-ninth of his ministry. He was a native of Scotland, was born near Tain, in Ross-shire. Early in life he was the subject of deep convictions, and in the morning of his days devoted himself to the service of his Lord and Saviour.

He was bound apprentice in Edinburgh to a bookbinder, in November, 1785. Whilst there, he united in Christian fellowship with the members of the Tron church, then under the ministry of Dr. Andrew Hunter, Professor of Divinity in the University of Edinburgh. Having finished the term of his apprenticeship, he left the land of his forefathers in November, 1792, and removed to Manchester, where he was baptized, and received into the church then under the pastoral care of Mr. John Sharp. He married in 1795. In 1796, he removed to London, and after a few months' residence there, united himself with the church in Prescott Street, then under the pastoral care of the ever-to-be-revered and beloved Abraham Booth. He had not long been a member at Prescott Street, before he was requested to exercise his gifts before the church, in order to the ministry; as the result of which, he was unanimously called to that sacred office on Nov. the 21st, 1798, and was set apart by the prayers of the church, and an impressive and excellent address by Mr. Booth, from Tim. iv. 22. Here, his useful public life commenced; and from the beginning, his labours were highly blessed to the conversion of immortal souls. Wherever he pitched his tent, during his progress through the wilderness, his preaching was made useful; sinners were converted, saints were edified and "built up in their most holy faith," and many who went to scoff, remained to pray. From various causes, his ministerial changes in the earlier parts of his life were frequent. In 1806 he removed to Isleham, in Cambridgeshire, and was ordained there Nov. 19th, that year. Here he laboured

with much acceptance and great success for eleven years, and was made a blessing to his own church, and to the churches in its neighbourhood. On leaving them, he returned to London; from whence he went in succession to Ramsey and to Somersham, both in Huntingdonshire, and from thence to St. Ives, in the same county, where he spent the last fourteen years, the happiest and most useful of his life. Upon his arrival at St. Ives, the congregation had dwindled down to ten persons; but it increased, during his residence, to about three hundred. He was highly and deservedly esteemed and beloved, as a kind and faithful friend, a laborious and zealous minister, and an affectionate husband and father. The ocean of life to him has been troublous and tempestuous, the waves of care and anxiety frequently running mountains high; but in all his changes, difficulties, and privations, that God whose ways are in the great deep, supported and strengthened him, and in the declining days of his life, raised up for him kind friends, who delighted in his company; whom he instructed by his counsels, cheered by his advice, and with whom he took sweet converse; and who cherish his memory with the fondest regard. His last illness was not of long duration, but it was borne throughout with the most perfect resignation to the will of his Maker; not a sigh or a murmur escaped him. He knew whom he had believed; and that God whom he had so zealously and perseveringly served from his youth, did not desert him in his old age, when his strength failed him, and when grey hairs adorned his temples. The closing scene of his life was replete with instruction, to those who had the advantage of visiting him. As the end of life approached, and as the dark valley appeared nearer, his composure and resignation did not forsake him. On the last day of his life, a friend approached his bed-side, who asked whether all was right, when, with a cheerful smile and extended hand, he exclaimed, distinctly, "All is well." Upon one occasion, a friend was observing his many changes and trials through life. "Ah!" he replied, "the clouds of providence to

me always seemed dark, but the skies of grace were always clear."

Soon after this, he rapidly sunk, and at about five o'clock in the afternoon fell asleep in Jesus, and received the blessed welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

His funeral took place on the Tuesday following, and was more numerous attended than any funeral ever remembered in that town. The great respect shown to his memory was very consolatory to his surviving relatives and friends. He has left behind him an

aged widow almost without provision; but by the exertion of kind friends and different societies, it is hoped that the evening of her life may be spent free from anxious care.

The bereaved church and congregation are now looking out for a successor to their lamented and beloved friend. May they find one qualified by his great Master to labour among them as an evangelist, and faithfully to discharge the responsible duties of the pastoral office, so that "*the little one may become a thousand, and the small one a strong nation.*"

RELIGIOUS INTELLIGENCE.

FOREIGN.

NEW SOUTH WALES, AND OTHER INVITING FIELDS FOR MISSIONARY LABOUR.

To the Editor of the Baptist Magazine.

The Baptist Magazine is expected by hundreds (especially in country villages) with as much interest as politicians look out for their newspapers on the introduction of any important measure in the House of Representatives; and the pages containing "*religious intelligence*" usually claim the first attention. Jamaica and the Bahama Islands are great favorites with most of your readers, and our village members especially. The opening of new meeting-houses, the formation of new churches, the recognitions of pastors at home, and the progress of truth through the ministry and other instructions of our brethren in Ireland, afford occasions of sacred praise, and stimulate to prayer and exertion, depending on the promised blessing of our covenant God, who alone can give the increase. Many inquiries are made as to what is become of the Baptist Home Missionary Society, and what that Society is doing. We seldom read any thing of them, or of their proceedings. It is the opinion of many that that Society would obtain more countenance, were their operations brought oftener under the notice of the denomination, through the medium of the Magazine.* In the number for February, it is highly gratifying to find that on the other side of the world there dwell some of our bre-

thren, who hold the truth as it is in Jesus, and desire its continued administration, and the maintenance of the ordinances which the Lord hath given us. "Grace be with all who love our Lord Jesus Christ in sincerity." That a divine blessing may attend all their works of faith and labours of love, in every part of the world, is the sincere prayer of the writer.

But, Sir, our Missionary Committee refuse assistance to our beloved and far distant brethren in New South Wales, because "the society only contemplates the heathen." Surely there must be some mistake here. Our West India Colonies are not viewed in the character of *heathen lands*. The negroes there are usually supposed to be Christians, though they may know no more of Christianity than the name.

How eloquently did many pleaders for slave abolition advocate that righteous cause by appeals to our sympathies "in behalf of eight hundred thousand of our enslaved fellow-subjects and fellow-Christians!" Our beloved missionary brethren in Jamaica are not in the habit of representing the inhabitants as deniers of the true God. The Bahama islands were certainly not in a state of absolute heathenism when our missionaries went amongst them. One object of that mission was to "strengthen the things which remained, and that were ready to die." Your correspondent remembers reading, many years since, in an American Baptist Magazine, an account of the baptism in one day of from two to three hundred persons, in one of those islands, by a black minister, who was upwards of eighty years of age. It was said that he was in the water about six hours, occasionally leaving it to take

* In our last and present numbers, communications respecting this Society will be found, as if written in anticipation of these suggestions.

refreshments, and that the service was most solemnly impressive.

When our esteemed brother, Mr. Davies, was sent to Graham's Town, South Africa, he certainly did not go to a professedly *heathen* people. The inhabitants in general are Europeans, Dutch descendants, and hottentots. Why, then, should Sydney, New South Wales, be an exception?

Earnest appeals by different correspondents have been made, through the magazine, in behalf of Canada, and the writer is informed, that in other colonies Baptist brethren are scattered as sheep without a shepherd.

In Newfoundland, nearly a whole congregation of people renounced infant sprinkling, convinced that it had no Scripture authority, and many of them would have been baptized, had a Baptist minister gone to their assistance. A fine field there for missionary operations!

Let our missionary committee lay these things to heart. Let them not entertain the notion for a moment, that the denomination will not respond to an appeal in behalf of dear brethren whom trying circumstances may have banished from their "father land," and scattered to the ends of the earth. They are a part of "the election of grace," redeemed by the precious blood of Christ, and brought by the Holy Ghost into union with Jesus, and his mystical body the church, and are destined finally to appear in the presence of God with exceeding joy. While our committee laudably "contemplate the heathen," let them not forget the *superior* claims of "the *strangers*, scattered throughout" New South Wales, Canada, Van Dieman's Land, Nova Scotia, Newfoundland, and other parts; "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: unto whom may grace and peace be multiplied!"

PHILEMON.

BAPTIST CONTINENTAL SOCIETY.

Extracts of a letter from Mr. Jenkins to the Secretary.

Morlaix, 4th March, 1836.

I am glad the Committee think it advisable to open some place for public worship as soon as we can. We have reason to hope that some Bretons would attend. May the Lord enable us to go forward in a self-denying, sincere, and unshaken dependance upon him, confidently hoping that he will graciously

bless this humble attempt to introduce the preaching of the gospel among the Bretons. I cannot say what will be the annual expense of a suitable room here, as I have not had sufficient time since the receipt of your letter to make inquiries. I shall do my best to have a place at a moderate rent. It appears to me that we could not fit up a room for public worship under about four pounds.

When I begin to preach, it is to be expected that many strange ideas will be formed of us as Christians, of our worship, of our object. The priests, and many others, will be glad to take every advantage to prejudice the people against us. For this reason, I think a short address to the people in Breton of about two small pages, explaining a few of the principal articles of our belief, the great object of preaching the gospel, and explaining the Scripture, and encouraging the people to come to hear the gospel, would be productive of good effects. Should the committee think something of the sort necessary, I shall have it done according to their wishes.

At the request of the committee, I shall give some account of Morlaix and its neighbourhood. The population of Morlaix is estimated at 12,000. There are three churches, and the number of priests belonging to them is thirteen. The number of chapels is three, excepting those belonging to the nunneries. Of these three chapels, one is in the town burying-ground, another attached to one of the churches, and the other is for the use of the hospital. A priest is kept for the purpose of officiating in the latter. There are two nunneries in the town, and one about a mile in the country. Each of them has a priest to perform service. In one of the nunneries of the town are educated all the daughters of those who can afford to give them education. The number of nuns and children in this nunnery is very great. The other nunnery in the town belongs to the Carmelites. They wear the veil, and undergo very severe discipline. They never eat meat, take their food on a stone plate, wear coarse garments, sleep on stone pillows, whip each other every night, and dig a spadeful of their grave every day. I am not certain whether all this is true, but it is the common report about them. The old revolution gave a destructive blow to the Catholic church in Morlaix. Before that event, there were in the town eighteen churches and chapels, but now there are only nine, and two of this number were built very lately, are small, and there

is no regular service performed in them. It appears that the priests and zealous Catholics of this town would like to regain their former position, and that they aim at this as much as they can. The people here are not very religious, even in their own way, though they are the blind advocates of popery. Very few of the educated part of the people ever go to church, and I have heard some respectable Frenchmen condemning many things in the Catholic church, and admiring the Protestant religion, as it is called. Those who attend mass are, for the most part, from the common and country people.

The neighbourhood of Morlaix is populous, and a dozen or more villages surround it within a distance of seven miles. There is scarcely a village without a church in it, to which two or three priests belong. There is a great number of crosses and images in this country, at the road side; and when passing them, the country people take off their hats, and make the sign of the cross. The country people live very loose, and are exceedingly dirty. In cleanliness, behaviour, and social comfort, the Bretons are very backward. It is easy to perceive that the religious and moral state of the inhabitants of a country like this must be very deplorable. The mass of the people are astonishingly ignorant of the doctrines of their own church, and are not able to give any one a reason of the hope that is in them. They have hardly any idea of salvation through the merits of our blessed Redeemer; it is by virtue of their own works, penitence, &c., they hope to obtain the favour of God and eternal happiness. The sabbath is greatly profaned among them. Some follow their trade, whilst others follow their pleasures and amusements on the holy day. I can say that wickedness abounds. Morlaix presents an extensive field of missionary labour. May the Lord open a wide door for us, that his gospel may be preached to this people, and may his blessing attend the efforts made!"

Any contributions for the special purposes mentioned in the above letter, or to the general funds of the Society, will be received by the treasurer, W. T. Beeby, Esq., Grove Lane, Camberwell; the secretaries, Rev. J. Watts, 22, Warner-street, New Kent Road, and Mr. G. B. Woolley, 15, Finsbury Pavement; or any member of the Committee.

DOMESTIC.

RELIGIOUS REVIVALS.

To the Editor of the Baptist Magazine.

WITH feelings very similar to those which were expressed by your valuable correspondent, Mr. Godwin, I beg to say that it is with, "considerable hesitation" that I venture to send you an account of the present state of our little Zion in this place. I feel, however, compelled to tell you what God is doing for us, from a conviction that many ministers and friends of our denomination, who, although at a distance from us, yet, from a personal acquaintance with our past history, would be pleased to hear of our prosperity; and, also, from a sincere hope that the church of Christ generally may be stirred up to seek his blessing, who has said, "*Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son.*"

For the past few years we have had occasions to thank God and take courage, in witnessing the gradual increase of members to the church; but within the last two or three months, we have had an unusual display of the power of God in our midst. Very many are hungering and thirsting after righteousness; and it has been our unspeakable happiness to witness numerous conversions to God. We are now happily compelled to hold meetings every evening in the week; and very frequently, after such meetings have been concluded, we have been obliged to commence another service; and, although I endeavour to dismiss the people at a prudent hour, yet I am persuaded that it would require no effort to detain them in the house of God until morning.

There are some instances of sound conversion in persons somewhat advanced in years; but, more especially, extensive good appears to be doing among the young. Several of the senior scholars of our Sabbath-school are become our joy; some of them are already "planted in the house of the Lord;" and, if we may judge from the present appearance of this lovely field, it is white already to harvest—the first-fruits of which our God has given to us. Several of the dear youths of my Bible class, that I meet on Sabbath evenings, have come to my house, and, with a sacred joy beaming in their countenances, have said: "O Sir, we are come to tell you that we have found

the Lord; and we know that God, for Christ's sake, has pardoned our sins." Others have met me in the street, and have not been ashamed to tell what the Lord is doing for their souls.

Indeed, for several weeks, such delightful scenes have been witnessed by us, while our excellent teachers have rejoiced over these young disciples with feelings not easy to be expressed. Our beloved young friends are, generally, from fourteen to seventeen and eighteen years of age, and some younger still, who are thus brought to God. The accounts given to us by Drs. Cox and Hoby, about the very young members in the American churches, have tended to encourage and to strengthen our hopes concerning these our babes in Christ. Yesterday they commenced a juvenile prayer-meeting. May the smile of Heaven rest on it! In the very streets we frequently hear the song of praise; while, in other instances, we often meet the desponding penitent.

On Wednesday last we had special meetings for prayer; and a more interesting day has seldom been witnessed. Our dear brethren, Clarke, from Truro, and Burchell, from Falmouth, kindly visited us, with about forty of their members. Addresses were delivered during the day by brother Burchell and myself; solemn and fervent prayer was offered by various brethren; while the soil appeared quite prepared to receive the seed. In the evening brother Clarke preached to a crowded congregation from Matt. xv. 9: "But in vain do they worship me, teaching for doctrines the commandments of men." After the sermon it was my unspeakable happiness and honour to baptize twelve persons, who, we trust, will be bright and shining lights. Others have since proposed themselves for baptism; while the arm of the Lord appears to be made bare.

Yesterday we were again blessed with a baptism of the Holy Ghost. In the evening, after the Lord's supper had

been administered and the benediction pronounced, we found that there were persons, who had been spectators, who were in deep distress. Prayer was again offered; and we were compelled to exclaim, "What hath God wrought!"

Such are our present happy circumstances; and you, dear Sir, can sympathize with us, when I say, "we rejoice with trembling." I ought, however, to add, and it is with pleasure that I do so, that this blessed revival of religion is not confined to us. Among the Wesleyans and Primitives there is a gracious work going on. I should suppose that hundreds must be adding to their societies. In this "we do rejoice; yea, and we will rejoice." It is, indeed, cheering to see how old professors are quickened; they have caught an inspiration which they will not soon forget. Some of our members have already witnessed the conversion of their dear children; while others appear, also, to be determined to serve the God of their fathers.

Should your Magazine ever reach the family of that amiable and devoted servant of God, the late Rev. Legh Richmond, they will be rejoiced to find that the reading of his tract, called "The Young Cottager," was the means of bringing one dear young friend to the Saviour. I daily witnessed her struggles of mind, and with intense anxiety watched the unfoldings of piety. That dear friend has since enjoyed the witness of the Spirit, although she has not, as yet, attained her twelfth year. Out of the mouths of babes and sucklings God is perfecting praise. "This is the Lord's doing; and it is wondrous in our eyes!"

If you think the above communication worthy of a place in your excellent miscellany, I shall feel obliged by its insertion; and, should the great Head of the church continue to favour us, perhaps I may, on some future occasion, take the liberty of troubling you again.

JOSEPH SPASSHATT.

* * To the above interesting account from Redruth we add the following extract, from a letter relating to the prosperity of another of our churches in a different part of the country.

"I am happy to inform you, that we are going on well in the church. There are from eighty, to a hundred waiting to be baptized at present. Revival meetings have been the means of doing great things with us. The Lord be praised!"

BENJAMIN PRICE,

New Town, Montgomeryshire, 16th Feb., 1836."

This is delightful intelligence! Our readers, we are persuaded, will feel themselves much indebted to the brethren who have furnished us with the present and preceding narratives of those "times of refreshing," with which they and their churches

have been visited, "from the presence of the Lord." May they long continue to enjoy the gracious season! We have reason to believe that the hearts of many have been encouraged, and their zeal stimulated, by the letter from our esteemed brother, Mr. Godwin, of Bradford, which we published in our January number. By more recent intelligence, of a private nature, we rejoice to learn that in many ways his church is now reaping the blessed fruits of the extraordinary meetings then held. In other instances, we know that similar measures have been adopted, and that the most happy results have followed. Particularly, this has been the case in Dr. Cox's church, at Hackney, and in Mr. Steane's church, at Camberwell. By the latter, a series of meetings was held for special prayer and pastoral exhortation, beginning on a Monday morning, and continued through Monday afternoon and evening, Tuesday evening, Wednesday morning, and Thursday evening. The pastor was kindly assisted by the brethren Dyer and Eustace Carey, and the meetings increased in interest and solemnity to the last. The last but one was in its design more special, and in the mode of conducting it more novel, than the rest. It was an assembly of Christian parents bringing their children with them, to present them before the Lord in his holy temple. After prayer, by one of the deacons, the word of God was read, and the parents were addressed in the presence of their children, on parental obligations and responsibilities. They were then requested to withdraw into the chapel, and plead in earnest prayer for them; while they remained in the vestry with the pastor, to be affectionately exhorted and prayed for by him. When these separate exercises were finished, the parents returned to the vestry. Their hearts were full—they wept over their beloved offspring; and when two verses had been sung, and a few parting admonitions had been given by the pastor, he commended them in prayer, and so the meeting concluded. Since then, another evening has been appropriated to special exhortation and prayer, with a view to the spiritual interests of the servants. The families in the congregation were requested from the pulpit to make such domestic arrangements as might permit all their servants to attend on the occasion. This was willingly done, and they came in great numbers. It was an evening which some who were there will have reason to remember with thankfulness as long as they live. From another of our pastors we have received a private letter, in which he says: "The entire neighbourhood of our chapel is under constant and most excellent visitation by the very best men and women in my church."

Being in possession of these facts, we have added them as an appropriate sequel to the foregoing letter. Perhaps our ministerial brethren in different places can furnish us with accounts of a similar nature. We respectfully invite them to do so. Such communications will do good. They will incite to holy activity; they will teach the efficacy of prayer; they will spread the glow of a warmer piety through the churches; they will bring about a union of hearts; pastors will sympathize with pastors, and churches with churches: we shall rejoice together, and when occasion calls for it, we shall weep together; and "our hearts, being comforted, will be knit together in love."

There is only one caution which we wish to add, and we are sure it will be received aright; and that is, that in writing and publishing such accounts we should be very careful to guard against the vain-glorious temper of him who blew his trumpet, and said: "Come, and see my zeal for the Lord." There should be no disposition manifested to exalt ourselves, or to make it appear that our prayers and our agency were things of great importance in promoting these revivals. If there be, we shall grieve the Holy Spirit; our vanity will drive away his grace; and we shall be left to deplore our folly, when we might, had we been humble, have continued to rejoice in his strength. Let us feel our nothingness, and give all the glory to God.

EDITOR.

BAPTIST HOME MISSION.

Extract from a Letter addressed to Samuel Salter, Esq., Treasurer, by the Rev. John Shoveller, dated Portsea, March 11, 1836.

In consequence of a sermon delivered in the chapel in Meeting-house Alley, in which a most powerful appeal was made to the feelings of pious bene-

volence, last Lord's-day evening, by the Rev. Mr. Roe, in which the young people were more particularly urged, by means of the collecting cards, to obtain twenty pounds for the specific purpose of sending a Missionary to a station of peculiar destitution as it regards the means of grace, I am happy to say that the young people responded to the call,

and within forty-eight hours of the soul-stirring address, the sum named was raised. They did not, however, stop at that mark; and I have received from them the sum of twenty-eight pounds fourteen shillings, which I hereby remit to you. This effort, you will please to remember, does not interfere with our general annual collection, emanating solely from the congregation in Meeting-house Alley, and for the above specific purpose. It is also wished that it might be acknowledged in the April Baptist Magazine.

WATERVILLE COLLEGE.

To the Editor of the Baptist Magazine.

I beg leave to acknowledge, through your pages, my indebtedness to the liberality of Christian friends in London, Hackney, Camberwell, Devises, Bristol, Oxford, Northampton, Birmingham, Cheltenham, Shrewsbury, &c., who have kindly sent me contributions of valuable books, medals, and money, for Waterville College, in Massachusetts, U. S., for which institution I have been acting as an agent in England for the last three or four months. The books have been chiefly packed under the inspection of the Rev. Joseph Belcher, 27, Paternoster Row, who has kindly offered to take charge of any books which may yet be forwarded. The Waterville College is one of our most flourishing institutions, situated on the river Kennebeck, adjoining the Canadas. It was instituted in 1820. Its faculty consists of a President, the Rev. Rufus Babcock, D.D., four professors, three tutors, and about a hundred students. JOHN O. CHOWLES, Grove Lane, Camberwell, March 12.

ASSOCIATION.

NOTTINGHAM AND DERBY.

The half-yearly meeting of this association was held at Collingham, on Tuesday, Oct. 27th, 1835. Brother Nichols was chosen moderator. A meeting was held for prayer in the morning at nine o'clock: after which the business of the association was attended to; when the following resolutions were passed:—

I. That the brethren Edwards, Pottinger, Vickers, and Frearson, be requested to take the necessary steps for the revision and renewal of the chapel-deeds.

II. That the church at George-street,

Nottingham, be requested to permit an iron chest to be placed in their vestry as a depository for the writings connected with the chapels in this association.

III. That the next association be held at Derby, on the Tuesday and Wednesday in Easter week, 1836, and that brother Edwards, of Nottingham, be appointed to preach.

IV. That the circular letter be on the "Obligation of churches to promote the spread of the Gospel, and the general interests of the Redeemer's kingdom, throughout their respective neighbourhoods;" and that brother Pope, of Collingham, be appointed to write it.

At half-past two o'clock, brother Pottinger, of Swanwick, preached from Dan. xi. 4.

In the evening, at half-past six o'clock, a meeting was held, to promote the revival of religion, when short addresses were delivered by the brethren Dawson, Nott, Hawkins, Ward, and Edwards.

The services were well attended, and appeared to excite a lively interest; and we trust that this first meeting of the association has been marked by the special presence and blessing of the great Head of the church, and has left a salutary impression on the hearts of those who were engaged in it.

W. HAWKINS, Secretary.

CHAPELS OPENED.

SHEPSCOMBE.

In 1833, a large room was opened for a sabbath-school, and for preaching the gospel, in the populous village of Shepscombe, near Painswick, Gloucestershire. The room has become too small for the school and congregation, and some land has been purchased and conveyed to trustees belonging to the neighbouring churches, at Shortwood, Kingstanley, and Stroud, for the purpose of erecting thereon a meeting-house and school-room, the foundation-stone of which was laid by Mr. Hewitt, Baptist minister, of Painswick, on the 17th of February. The estimated expense is £200. In addition to applications to a few friends, an appeal will be made by letter to the churches for their small donations, as the only means of raising the money. On the effort already made, a large blessing has rested; and to the aged and middle-aged, as well as the young, the gospel has become the power

of God to salvation. The school has proved a hopeful nursery to the church; and three scholars, and four teachers, have followed the Saviour in the holy ordinance of believers' baptism, while there are yet others at the threshold of Zion, waiting for the invitation, "Come in, thou blessed of the Lord why tarriest thou? arise and be baptized."

CULLINGWORTH.

On Tuesday, February 16, a large and commodious room, capable of seating above 300 persons, was opened for the use of the Baptist denomination at Cullingworth, an increasingly populous village, about three miles from Haworth, Yorkshire. The Rev. P. Scott, of Shipley, preached in the afternoon, and the Rev. S. Blair (Indep.), in the evening. And on the following sabbath, two sermons, by the Rev. James Acworth, A.M., president of Little Horton college, and one by the Rev. D. Taylor, of Bingley. The place is attended in a very encouraging manner. Three sermons are preached every Lord's-day; and in the afternoon and evening the place is well filled. The Baptists of the West Riding are beginning to feel the influence of the revival spirit, and are proportionably anxious for the spread of the cause. Much good appears to be doing.

CHRISTOW, DEVON.

The foundation-stone of a new Baptist chapel was laid at the pleasant village of Christow, on Thursday, May 28th, 1835. A numerous assembly from the neighbourhood, and from Exeter, met together on the occasion. The spot selected is well situated for the inhabitants, and also for the surrounding hamlets. The stone was laid by the Rev. Peter Anstie, of Exeter, assisted by the Rev. Mr. Cooke, of Llanidloe, Wales. In the afternoon, a young man, the first-fruits of the labours in this place, was baptized, in the presence of a large concourse of spectators, who conducted themselves with the greatest decorum. A sermon was preached by the Rev. Mr. Edmonds, late of Exmouth, and the devotional parts of the service were conducted by the Rev. Mr. Sprague, of Bovey Tracey.

The success in this neighbourhood must be ascribed to the blessing of the Almighty upon the labours of Mr. Shapcot, member of South-street church, Exeter, who, with zealous perseverance, has laboured there nearly two years. As the people at Christow are very poor,

the smallest sum in aid of the building will be thankfully received by Mr. Anstie, Mr. Shapcot, or Mr. Lillycrop, Exeter.

NOTICES.

The next meeting of the Herts. and South Beds. Association will be held on Tuesday, April the 12th, at the Baptist Meeting-house, St. Alban's. The Rev. E. Adey, of Leighton, to preach. Service will commence at 11 o'clock in the morning.

Henry Burgess, *Secretary.*

The annual meeting of the London Baptist Association will be held at Henrietta Street, on Wednesday the 20th of April, at three o'clock; when the letters from the several churches, and the Circular Letter of the Association, will be read. In the evening of the same day, at seven o'clock, the annual sermon will be preached at the same place, by the Rev. R. W. Overbury, of Eagle Street. Subject—"The presence of Christ in his church, considered as a motive to greater exertion in promoting its enlargement."

The Annual Sermon to Young People will be preached on Monday, the 2nd of May, by the Rev. Samuel Green, of Walworth, at the Rev. J. Hamblin's chapel, East Street, Walworth; when a collection will be made for the benefit of the Walworth Female Charity School and School of Industry. Worship to begin at 4 o'clock.

The twenty-fifth Anniversary of the Baptist chapel, Cotton Street, Poplar, will take place (D. V.) on Easter Monday, April 4th, 1836. The following ministers have kindly engaged to preach: The Rev. C. Stovel, of Prescott Street, in the morning; the Rev. G. Clayton, of Walworth, in the afternoon; the Rev. J. Davis, of Church Street, in the evening. Service to commence at eleven, three, and six o'clock.

Dinner and Tea will be provided in the vestry.

The Annual Meetings of the Bristol Auxiliary Missionary Society, in aid of the Baptist Mission, will be holden (Providence permitting) the 5th of April and the following days. Rev. Messrs. John Dyer, Carey, Leifchild, and C. Birt, are expected to bring the claims of the Society before the friends of the Mission.

IRISH CHRONICLE.

APRIL, 1836.

Our readers will have learned from preceding numbers of the Chronicle, that inquiries have lately been instituted with the design of bringing out a clear view of all that the agents of the Baptist Irish Society are doing in their respective fields of labour. These inquiries have been conducted partly by a Deputation sent by the Committee to our various stations in Ireland; and partly by letters addressed to the agents, embracing, in some forty or fifty questions, all the points on which information was considered necessary. The present number of our Chronicle will be chiefly occupied by extracts from the answers to these inquiries.

Mr. M'Carthy—to whose diligence and zeal the Secretary has received most honourable testimony from a gentleman, not connected with this Society, who is well acquainted with Ireland—resides at Kilbeggan, in West Meath, and travels over a considerable district in West Meath, Longford, King's County, and Queen's County. A pencil line, drawn upon a map from Kilbeggan, N.W., to near Longford; from thence in a southerly and easterly direction to Kenagh, Athlone, Moate, Tullamore, Maryborough, and Abbeylieux; from thence west and north to Duncleggan, Shradaff, Birr or Parson's Town, and back to Kilbeggan, will give some idea of the extent of ground over which he itinerates every six weeks. Still there will be places visited by him not included in this line, but at distances from it, varying from two to eight Irish miles, which, it is well known, are nearly one-third longer than English. It appears that he preaches regularly at many places, both in going and returning from the extreme points of his district; as for instance, at Abbeylieux, twice on a Lord's-day, and on the following evening; at Duncleggan, Tuesday and Wednesday evenings; at Rahu, Moate, Athlone, and Ferbane, Barry, Carryboy, and Raharny, Baylin, and Tullamore. The district described will be found to contain many populous villages, and manorial districts, at which our indefatigable friend labours as he finds opportunity. By the plan of travelling which he lays out for himself, he secures preaching at several week-day stations, in addition to the above, once a fortnight, and at others once in three weeks. This it must be remembered, Mr. M'Carthy does alone, the Society's funds not being sufficient to afford him assistance. It is quite obvious, that more than twenty years' labour such as this, leaves but little hope that the bodily strength of our friend will long continue equal to his task. It is no easy matter to travel and preach so frequently, over a square of more than fifty Irish, or just seventy English miles. The Committee thank God for what he has enabled their friend, Mr. M'Carthy, so long to perform, but they feel that they must send him help.

Four small churches are included in this district, viz., one at each of the places Rahu, Moate, Athlone, and Abbeylieux. The first is the remnant of an old church, reduced, very probably, for want of pastoral care; the remaining three have been formed within the last eight years. Together they contain forty-eight members, notwithstanding the continual reductions made by emigration. The congregations worshipping with them are by far too much influenced by circumstances of which

in England we happily know nothing by experience, to allow any certain statement of numbers. On the general question as to indications of usefulness, Mr. M'Carthy says, "I have baptized 163 persons from the commencement of my labours here. Others, many others, to whom the Lord has rendered me the instrument of conversion, have joined other denominations. Several are inquiring the way to Zion, and I mean to baptize some of them next Sunday." His letter is dated, February 23, last. "Among them there is a young man who has an excellent gift for the ministry, yea, is a local preacher in the Methodist Society; but, has been led, through my instrumentality, to see some errors in the system, and of course when he is baptized he will not be allowed to preach for them any more. If the funds of the Society would justify them in engaging him, I have no doubt that he would accept of a moderate salary."

Mr. M'Carthy also inspects monthly four schools, viz. :

Tullamore.....	The M'Donnel School....	40 on the books.	Nealy, Master.	Established 1827.
Moate.....	No congregational name..	54 ..	Sutcliffe.....	1828.
Clonsanny.....	Do.	51 ..	Matthews.....	1827.
Athlone.....	Do.	25 ..	Master dismissed,	At commence-
		Of these 99 are	another to be im-	ment of Society's
		Roman Catholic	mediately ap-	operations.
		children.	painted.....	

Sunday-schools and Bible classes exist in many places in the district, conducted by persons of all religious denominations, because, says Mr. M'C., "it would be difficult to find persons in any one denomination able and willing to conduct them alone."

In concluding our account of this district, it is but right to observe that there are labourers of other denominations in several parts of it, between whom and Mr. M'Carthy a good understanding exists. His exertions serve to increase the means of religious instruction. These exertions we know would be greater, could we afford the assistance to our brother which other labourers enjoy—such, for instance, as that of readers of the Scriptures, especially in the Irish language. We hope our friends will enable us to comply with our brother's desire, and send him this aid.

From Mr. Thomas, at Limerick, similar statements have been received, from which the following facts are deduced.

There are two churches under his care, one at Limerick, a city containing about 90,000 inhabitants, only 6000 of whom are Protestants, including all denominations. This church is very small, perhaps chiefly on account of our brother's necessary absence from home, in itinerant labours, and also on account of his having no convenient place in which to assemble the people for worship. He preaches in a room "in his own hired house." Brother T. observes, that there are many in the vicinity to whom he has been useful, who form five other churches, principally Baptists, now called Darbyites, from their embracing the opinions of a Mr. Darby, who seems to be the Irving of Ireland. "Their wildness," he adds, "is wearing away, and some of them are very excellent people. When I commenced," Mr. T. says in his letter of the 9th instant, "the Society's operations in these dark parts, there was scarcely a Christian to be found—but there is a great change—a great stir and inquiry, and the Lord has certainly wrought great things." Limerick is one of the worst places, in a moral and spiritual point of view, in the whole island. The other church is at Clough Jordan, a village thirty Irish miles from Limerick. This is also small; but let its distance from Mr. Thomas's residence be considered, and none will wonder it should be so. He visits it once a month.

Mr. T.'s preaching labours extend over a district from 90 to 100 miles in length, and from forty to fifty in breadth. "I visit," he says, "some parts of it weekly, some once a fortnight, some monthly, and some every three months." He has the aid of a young man of promise, whose name, Michael Lynch, has repeatedly appeared in our Chronicle, together with that of several readers, who "employ more or less time, according as they can come at the people." Several of these are also teachers of the Society's schools. Among the principal preaching stations of this district, are Castle Cannel, O'Brien's Bridge, Camas, Adare, Rathkeale, and many others. Congregations varying from thirty to 150, mostly Roman Catholics. Mount Shannon, in Galway, a station long occupied by the Society, together with its dependant villages, schools, &c., has lately been put under the superintendence of our brother Thomas, the Committee having been compelled to dispense with the services of the late occupant of this ground.

Of the schools under the superintendence of Mr. Thomas, the following list will give some idea:—

Place.	County.	Congregational Name.	Master.	No. of Children on Books.	R. C. Children.
Ballycar.....	Bristol.....	Quintlivan.....	180	176
Ennis.....	Clare.....	Cardigan.....	Rafferley.....	69	12
Burris O'Kane.....	Tipperary.....	Seven Oaks.....	Ashley.....	150	71
Croagh.....	Limerick.....	Keppel Street.....	Flinn.....	226	221
Mt. Shannon.....	Galway.....	Mary's Philanthropic.....	Flannedy.....	50	12
Bog Mount.....	Clare.....	No name given.....	Dalton.....	40	26
Kilbarrow.....	Tipperary.....	Do.....	Mullins.....	24	4
Carnas.....	Do.....	Smith.....	50	25
Clonala.....	Galway.....	Do.....	Fenn, Clarke.....	43	15
Birr.....	King's Co.....	Do.....	Seyward.....	52	54
O'Brien's Bridge.....	Clare.....	Do.....	How.....	60	50
Castle Connel.....	Limerick.....	Do.....	Flood.....	61	52

Several of the teachers were themselves educated in the schools of the Society; "and some I trust," says Mr. T., "will soon become members of churches."

Sunday-schools are taught at Killfinan, at Camas, at Ballycar, and at Ennis, over which Mr. T.'s superintendence extends. Three of these schools contain 140 children; besides these, Mrs. Thomas has an increasing Sunday-school recently established at Limerick, and at Mount Shannon a good one is hoped to be established by John Flannedy, "one of the Society's children."

In this district, also, there are labourers in the vineyard of the Redeemer of other denominations, between whom and Mr. Thomas a brotherly feeling exists. Some of his schools are very kindly supported and conducted in part by individuals of other sections of the church of Christ.

From Mr. Allen, of Ballina, Mayo, ample and clear statements have been received, only a part of which can be inserted in our present number.

It appears that under his care, assisted by Messrs. Berry, Mullarky, and Bates, there are two churches—one at Ballina, the other at Easky. That at Ballina, of which Easky is a branch church, was formed in August, 1827. Mr. Allen's letter continues:

"At the date of its formation it consisted of eight members, four of whom were converts from the church of Rome. Up to December, 1829, thirteen other members were added, of which number, however, but sixteen were members at the time I entered upon this field of labour. Between December, 1829 and December, 1832, twenty-three others were added to our small body, when it was deemed expedient, as several of our members resided in or near Easky, a town 12 Irish, or nearly 16 English miles from Ballina, to form a branch church there, subject, of course, to the regulation and control of the parent church. There were then thirty-nine members, twelve of whom were considered as forming the Easky branch. This number, exclusive of deaths, &c., has now increased to fifty-six; twenty residing in Ballina and its vicinity, about the same number at Easky and places adjacent, the rest are scattered over the face of the country around us, including a space of from five or six to fourteen miles. At Easky, Messrs. Berry and Mullarky alternately preach and administer the ordinance of the Lord's Supper on every second Lord's-day. I myself visit it, but not on the Sabbath, about once in six weeks, sometimes more, sometimes less. In each of these places there are hopeful inquirers.

Mr. Allen also states that, besides these places, six others are visited for the purpose of preaching every week—three every alternate week—besides from forty to fifty others "whose names," he says, "I could mention," some once a month, some once a quarter, and some not more than twice in the year. Many places thus visited are market-towns with a population of from one to seven thousand, others are villages of considerable importance, and others are places with a rural and scattered population which have been exceedingly neglected. In some of them there are other means of religious instruction. Pious clergymen—the Missionaries employed by the Evangelical Society for Ireland—and Methodist ministers, are respectively doing what they can, still none of these places receive the attention which either their spiritual necessities or their long neglected circumstances require. Our congregations vary from twelve to one hundred and fifty. "At some particular seasons, however, a much larger number than this is obtained."

To the question whether there were any in the congregations to which he preached, able and willing to support the gospel among themselves, Mr. A. answers

in the following terms. "Few, very few indeed, who feel the value of the gospel, and who are desirous to promote its spread, are in any measure able to assist with their pecuniary support; they rather need our assistance: those who possess the means, with here and there a solitary exception, too plainly prove, I regret to add, that, notwithstanding all their boasted regard to the religion of the Bible, the whole Bible, and nothing but the Bible, they have felt little or none of its power in the heart. The effects resulting from the vast amount of eleemosynary effort made to improve the condition of this country, together perhaps with the wretched and deplorable poverty of the inhabitants in this province especially, it will take at least half a century to remove. The people here, too generally, I regret to say, rather expect to be benefitted in their temporal circumstances by a profession of religion, than to be called upon to contribute to its support. At first, this was to me a matter of extreme pain, nay, it seemed to me doubtful whether such a state of things should be allowed to continue; but a more intimate acquaintance with the circumstances and feelings of the people, and I think I may add, a deeper and more heartfelt concern for their spiritual welfare, has taught me what I beg, most respectfully, to suggest to you, and what I would distinctly impress upon every one who professes to have the welfare of Ireland at heart, that if any thing is to be done, effectively done, to promote her moral and spiritual welfare, it must for a considerable time at least, depend, yes, almost exclusively depend, upon foreign aid."

Mr. Allen's copious information concerning other departments of the Society's operations in his district, shall be given in our next number. In the mean time, our friends should be informed that the appeal for extra pecuniary aid to meet our present debt, and if possible, to provide such an income as may prevent our incurring another similar amount of debt, is being met with the wonted liberality of the Christian public. None who wish us success will delay their kind assistance.

CONTRIBUTIONS.

By the Treasurer:—				Rev. S. Green	2	2	0
Worsted, Friends at, by				Mr. Merrett	2	2	0
Rev. J. Puntis.....	5	18	8	R. T. F.	10	0	0
Mr. Caleb Lewis, Cardigan	0	17	6	Mr. W. L. Smith.....	3	3	0
Mr. T. Lloyd, Ironmonger,				F. Deacon, Esq., Clapham	5	0	0
Cardigan	0	5	0	A Friend, by Rev. George			
Mrs. Holland, Bristol, by				Pritchard.....	10	0	0
Mr. Davis	100	0	0	Mrs. Wyke, Abergavenny,			
Dublin, by Mr. Davis ...	60	13	6	sub.	2	2	0
Lockwood, by do. omitted				Collection at Tewkesbury,			
in January.....	5	11	8	by Rev. D. Trotman ..	5	12	6
J. Gutteridge, Esq.	5	0	0	Mr. Richard Hollyoak, by			
Mr. Cartwright	2	2	0	Mr. J. Freeman.	0	5	0
Truro, Friends by Rev. E.							
Clarke	4	0	0	By Rev. John Dyer:—			
Rev. E. Clarke	1	0	0	Bugbrook, by Rev. F.			
Mr. Harris	2	2	0	Wheeler	5	0	0
Mr. Meredith	1	1	0	Towcester, collected by			
Mr. J. Sanders	2	2	0	Miss Roby	2	0	0
Mr. Samuel Watson.....	2	0	0	By Mr. Lillycrop, Exeter	7	3	0
J. Fletcher, Esq.	50	0	0	(Particulars will be given in			
(With an annual subscrip-				our next number.)			
tion of five guineas.)				By Mrs. Fernie, Totten-			
W. B. Gurney, Esq.	20	0	0	ham, for Mary's Philan-			
Mr. John Freeman	5	5	0	thropic School, Mount			
Mr. Stephen Marshall	5	5	0	Shannon	11	10	0
Mr. George Deane.....	2	2	0	(Particulars will be given in			
Mrs. Freeman	2	2	0	our next number.)			

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Rev. S. Green, jun., 61, Queen's Row, Walworth Road, Secretary; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CCVIII.

APRIL, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

The Subscribers in London and its vicinity, are respectfully reminded, that the Annual Subscriptions are now due, and will be called for early in the month by the Collector, Mr. W. Hunt.

FOREIGN INTELLIGENCE.

CALCUTTA.

(Continued from page 21.)

LAKHYANTIPUR and KHARI.

Mr. W. H. PEARCE, Mr. DE MONTY,
and three Native Assistants.

Lakhyantipur.—This and the *Khari* station have been under the superintendence of Mr. W. H. Pearce, but since Mr. G. Pearce's return they have been relinquished to his care, he being more at liberty to visit them, and attend to their spiritual necessities. Since the date of the last report, a considerable change for the better has taken place in this station and the surrounding villages, which is to be attributed, under God, to the zealous labours of Mr. De Monty, a considerable portion of whose time, especially during the last year, has been spent here. Many families have abandoned idolatry and united themselves to the Christian population, and have thus come under constant religious instruction. Mr. De Monty has furnished a list of fifty-two persons, exclusive of children, who have

within the last six months renounced caste, and thrown in their lot among the Christians:—concerning whom he says, "These fifty-two persons were visited by me repeatedly, and having heard the word of God for a length of time previous to renouncing their jāt, and being thoroughly convinced of the truth of Christianity, they relinquished Hinduism, and numbered themselves with the followers of Christ."

In the early part of December last, Messrs. W. H. and G. Pearce visited this station, when eight persons were received into the church by baptism. The brethren observe, respecting these eight, that the account they gave of their religious experience was very satisfactory, while the brethren on the spot bore testimony to the rectitude of their conduct. They noticed with peculiar satisfaction the progress which the female candidates had made in Christian knowledge; an attainment for which they considered them in a great measure indebted to the instruction of their husbands:—a pleasing circumstance, as it discovers a laudable concern felt by them for the salvation of their families. As the account of one of these converts contains particulars of pe-

culiar interest, your Committee here sub-join it in the words of Mr. G. Pearce, by whom it has been furnished.

"One of the most interesting characters among the eight persons baptized, is a man from the village of Mora Pai, and the remarkable change that has been wrought in him by the Gospel, seems to demand special notice. For some years this individual was a devotee of a sect comparatively new and singular in its principles among the Hindus. This sect reject the popular idols of the country, and in fact polytheism. They reject the pretensions of the Brahmins, Vaisnabas, &c., with the various popular means of salvation, and profess to worship one God only, under the name of the *truth*. The leaders of this sect have the address to make their disciples believe that truth is incarnated in themselves, and therefore demand divine homage from them. In this delusion, the man just referred to continued till the Gospel met him; and so devoted to it, and infatuated was he, that he was perfectly unsettled and unfitted for the business of life. His infatuation grew to such a degree, that he became nearly deranged in mind, and was known as such among his countrymen. But when the Gospel, which is 'the power of God unto salvation,' entered his heart, it was mighty in its operation; and he quickly became like the man, who "sat at the feet of Jesus, clothed, and in his right mind." The power of sin, like the legion of devils, was cast out, and he became a new man, and a wonder to all who knew him. He is now perfectly rational, sober in his habits, industrious in providing for his family, diligent in his attendance on the means of grace, happy in his change, and greatly esteemed and loved by the whole Christian population at the station. When speaking of his change, he usually ascribes it to the grace of God, and appears to do this with great sincerity and feeling."

In the temporal condition of the people, the brethren say, that there was much to detract from the pleasure they enjoyed. The country about Lakhyántipur has been visited for several successive years with loss of harvest. Within the last six years there have been but two crops; the people have consequently been reduced to great extremity. Numbers have been compelled to fly and leave their houses and lands, while as many probably have perished from starvation. Hence uninhabited and ruined tenements meet the eye in every direction. The Christian population suffer of course in common

with the rest. As far as possible the Missionaries alleviated their distresses by administering medicine to the sick, by giving small sums of money to three or four families in urgent distress, and by devising means whereby others might obtain, by honest industry, the bread which perisheth. It was deeply gratifying in the midst of so much worldly distress, to witness the degree of attention paid by the people to their spiritual and eternal interests.

Khari.—Since the date of the last Report, Missionary labour has been carried on at this station, and its vicinity, with encouraging success. Two native brethren (relieved on their visits to Calcutta by others) have been constantly engaged. Including all the services at the three chapels now existing, they have regularly conducted worship ten times per week, for the benefit of the professing Christians, and have visited the neighbouring villages, markets, and fairs, for the purpose of conversation, preaching, and distributing tracts among the heathen. A gradual increase in the number, and improvement in the religious character of the converts, have been the results. Several families have renounced idolatry, and joined the Christian congregation; and seven individuals have presented themselves as candidates for baptism, whose repentance, faith, and consistent walk, appear to the native brethren to justify their speedy admission to the church. Three of these were examined by Messrs. W. H. and G. Pearce, at a late visit, and were approved; and the feelings and character of the others would have been fully investigated, had not their absence from the station and other causes, made it necessary to defer it till a future visit.

The distresses of the poor at this station and its vicinity, have been very great. The inundation arising from the gale in May, 1833, both in its immediate and remote influence, was most afflictive. A mighty wave, raised from the neighbouring arm of the sea by the tempest, crossed the country, and in its progress, partially injured, or entirely washed down, every house of the Christian and heathen for miles. The harvest the year before had been destroyed by the inundation in October, 1832; and this fresh overflow of water from the sea, rendered the ground so salt, that although the people sowed their farms in most cases twice, they produced nothing. The condition of all the poor was therefore very deplorable; and in some measure to relieve it, an address and subscription paper was put in

circulation by the Missionaries, and the sum of Rs. 251. 4. was kindly contributed, which was immediately applied to the relief of the Christian and heathen population. For these benefactions, which saved many lives from starvation, the Missionaries return their grateful acknowledgments.

This sum was given as a present to the native brethren and others, to aid them in rebuilding their houses, and supplying them for a few days with necessary food. In addition to this, the Missionaries, from a separate fund in their hands, contributed by a few generous individuals, lent the head of each poor family a small sum, to buy seed rice, and to purchase a few articles for trade; the amount to be gradually repaid on the cutting of their harvest. Two years had produced nothing, and this year's rice, though at first very promising, being generally blighted as it reached the ear, so that scarcely one biggah in a hundred yielded enough even to repay its expenses; much was not expected, nor could it, with any feelings of compassion, be demanded. It was, therefore, with no common pleasure, that the Missionaries above referred to, at a meeting held on Monday last, after they had stated to the brethren their solemn obligations as Christians, to fulfil, as far as possible, their promise, received in cash, or in engagements to be fulfilled within five days, the sum of rupees 110, about one-third of the total sum advanced. When it is considered that the circumstances of the brethren were so much reduced by their repeated losses; that almost the only way of getting the means of repayment was by making bunds, and cutting wood or grass in the jungle; in doing which, two of the brethren, and numbers of the heathen, have at different times, during the year, been destroyed by tigers; and that they were aware that no force would be used to make them refund the amount, the Missionaries think the return of so large a proportion most honourable to the native converts.

Greatly reduced in circumstances as are the native brethren, it is pleasing to observe that their prospects for the future are upon the whole promising. Through the persuasions of the Missionaries, several of the converts have attended to the cultivation of vegetables and other garden produce. It was highly gratifying to the Missionary brethren at their last visit, to see large gardens containing Indian corn, cauliflowerers, brinjals, Cayenne pepper, and various other articles, the cultivation of which will give them constant employment, and their sale at the neighbouring

markets will afford them the means of support, should their future harvest be unhappily blighted.

Five families from the village of Mádhpur, having lately joined the Christians at Khárá, and being unable, through the intervention of a salt-water creek, to attend worship regularly at that place, it is proposed to erect a small chapel for their accommodation. This will be done under the conviction, which conversation with the villagers justifies, that if they are favoured with regular Christian instruction, several other families will soon be added to the number of the professed followers of Christ.

Upon the whole, the state of the village stations, whether it regards the increased number, or improved moral and spiritual character of those who have embraced Christianity, or the prospects of further additions to the number which are every where opening around us, seems to demand our grateful acknowledgments to God for his abundant mercy, and our most earnest endeavours, that opportunities so favourable should not, through our want of zeal, liberality, or exertion, be unhappily lost.

CEYLON.

We are indebted to the family of our esteemed friend, Mr. Daniel, for the subjoined particulars, extracted from a letter lately received from Colombo. Our friends will rejoice that, under his heavy afflictions, this valuable missionary is cheered with such pleasing evidences of success in his great work. The various individuals mentioned as assisting him in preaching, &c., are active members of the church in Colombo.

I think God is reviving his work both here and at the Fort. I expect to baptize seven Singalese next Saturday, and in a little time three Europeans in the Fort; and I believe six or seven will speedily join us at Byamvillee. Thus we have to sing of mercy as well as judgment.

Aug. 22. To-day I baptized seven natives at Mattachooly. We had on the whole a solemn, and I hope profitable, time, and tolerable congregation. Why to read the 16th of Matthew, and prayed. I preached from Acts ii. 37—47. Mr. N. lent the use of his bungalow for the exchange of our clothes. As he had a party of Europeans there, two persons belonging to the army, with their wives and two others, they became spectators.

That they might understand as well as the natives, I addressed the people at the water-side by an interpreter. The scene and sentiments were, I should think, new to them.

On sabbath day last, the newly baptized persons were taken into the church. As several members from Byamville were there, we had a larger number of communicants present than I ever remember seeing at the Lord's table since I left England. It was very pleasing to see our Singalese church and congregation in so different a situation to what it was when we came here. The glory be to God alone! After the service I gave notice of a special and protracted prayer-meeting, something like the American ones, to be held the next evening for the blessing of God on the preaching of the word. John and Whyto did all they could to induce people to attend. For this part of the town, we had an unusually large attendance; I should think 150 people were present. Mr. Siers delivered an address in Portuguese on the importance of their helping forward the work of God. And I delivered one in Singalese on the necessity of their seeking their own salvation.

This afternoon I am returned from an itinerating excursion. I took John with me. We set out yesterday afternoon, and spent the night at a place called Gottatoo, where Singo Appoo collected a large congregation. I preached, after which John addressed them. We gave notice that, if they would come together early in the morning, we would preach before we left them. Our lodging was of a homely kind, but the Lord gave us sleep and safety. We then went through the jungle on foot, and preached in three other villages, and after walking eight or nine miles, returned home much fatigued; but having fallen asleep since my return, am now something rested.

Sept. 10. John and I are just returned from a three days' itinerating excursion into the neighbourhood of Byamville. We went to nine places, at six of which I preached, and John at the rest. He delivers the word of God with much fluency and earnestness, and is very pointed in his addresses to the heart. We met with very good and attentive congregations at nearly all the places. We were obliged to travel by foot through roads which are impervious to every other mode of travelling. One of the villages seems to be in a remarkable condition for this part of the world. In the course of John's labours some of the people came to hear him, and asked him to preach to them; for they said the people were thirsting for the word of God. He went once.

To-day we went there, and the earnestness with which they heard the gospel I have never seen equalled in any native congregation. The people, on entering the place of worship, came with the greatest respect. When I spoke to them about their sins and the miseries of hell, some of them appeared to listen with a shivering horror. When I told them of a Saviour, they acknowledged it was good tidings, and promised to go to their homes and pray to him. They promised to give a piece of ground, if we would come and preach to them; and build a place at their own expense, and clear the road that we might get to it more easily. They said that in the village and round it 1000 people lived. I hope to visit them soon again.

At Byamville we examined eight candidates for baptism. Agreed to receive six and defer two. One of the received candidates was an old man of near ninety years of age. We had to attempt to reconcile two of our members who had quarrelled. A father, and his daughter, who is married to another member. After having heard something of the tale, we said we did not wish to enter into particulars, and told them the necessity of forgiving each other after the command and example of Christ. We inquired if they were willing to do so, and not mention the matter again. On expressing their readiness to do so, they took each other by the hand, the daughter laid hold of the feet of her father, and burst into a flood of tears that prevented the utterance of words. They walked away, as far as we could judge, in friendship. Here is an instance of the power of the gospel. But for this they would have brought the matter into the provincial court, spent on it all they had, reduced themselves to beggary, and continued enemies for life. The members who were present expressed great joy that the matter was settled in so friendly a way.

BURMAH.

We rejoice to state that the mission in this empire, conducted by our American Baptist friends, continues to prosper. Several new missionaries have lately arrived; and it is proposed to extend the sphere of operations considerably, by occupying Sudiya, a place of importance, situated in the north eastern extremity of Assam, about 400 miles north of Ava, and from whence it may be hoped, at no

distant day, an entrance may be found into the adjacent provinces of the vast Chinese empire. The following extract, however, will show that the jealousies and suspicions of the Burmese authorities are by no means extinct, and that our beloved brethren are engaged in a service demanding strong faith on their own parts, and earnest prayer by others on their behalf.

The extract is taken from a letter addressed, in 1834, to the Rev. Dr. Bolles, of Boston, from Mr. Kincaid, of Ava:—

Arraignment before the High Court.

Some of the ministers of government have appeared very unfriendly from the first, and the *Mea-wa-de Woongee* has shown himself particularly hostile. For ten times, he has forbidden me preaching the gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the *Ill-woot-dau*, but it was not till the 22nd of March, that a message came, directing an immediate appearance before the high court of the empire. The *Mea-wa-de Woongee* conducted the business alone. He requested brother Cutter and myself to sit down near him. We did so. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the eternal God."

Woongee. Dare you say the religion of the king, his princes, his nobles, and his people, is false?

"No, my lord, I do not say so; but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols; and the command of God is, to go into all the world, and preach this religion."

Woongee. Stop: it is not proper to say much. It is the wish of the king, his ministers, and myself, that you should preach no more.

"If you send us away, the whole world will ridicule you. Why, my lord, are you afraid of two men?"

Woongee. We do not wish you to remain here: you may go to Rangoon.

"Are there no other towns where we can go?"

Woongee. Rangoon is a good place; go there.

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connexion with any earthly power;

that our only object was to teach the people the law of God. I observed, "Under all civilized governments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

Reflections and Resolution.

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas! how mysterious the ways of God! a few souls are gathered into the fold of God, and many others appear to be near the kingdom. Must we leave them for ever? With feelings which brother feels for brother when about to be separated for ever, we returned to our home. On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness.

We resolved to continue in our various labours, until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Major Burney, the English resident at the court, having an opportunity, inquired of the *Woongees*, "Why do you wish to send them away?" They replied, "We do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

He subsequently adds—

By permission of the government we have rented a house, standing on the spot where brother Judson lived for one year. Thus, the storm is past: blessed be the name of God! our prospects are encouraging.

JAMAICA.

SPANISH TOWN.

Extract of a letter from Mr. Philippo, dated January 5.

The work of God continues so to proceed in this island that the scenes exhibited Sabbath after Sabbath, carry us back to apostolic times. "Who are these that fly as a cloud, and as doves to their windows?" is a universal exclamation. My own congregation has increased, I estimate, full one-half since the 1st of August, 1834; and within that period I have added, by baptism, between 5 or 600 to my church at Spanish Town; many of whom are young and interesting charac-

ters. Of this number I baptized seventy-two on Sabbath-week at Passage Fort; and last Sabbath, the first of the new year, I administered the sacred rite of baptism to ninety-five at Spanish Town. The congregations throughout the day were immense. Multitudes went away unable to approach even the walls of the spacious building, notwithstanding the late addition (providing for 500 more hearers). The communicants crowded the lower part of the chapel, the portico, and gallery stairs. I baptized in the morning at six o'clock; preached at half-past ten, previously opening the Sabbath-school. At half-past one, the service was again commenced, when the Rev. J. Thomson delivered an address to the new members, 165 in number. I gave to all the right hand of fellowship, accompanied with a few remarks; distributed the sacred elements of the Lord's Supper, and concluded by an address. The whole service occupied three hours. I was so exhausted as to be wholly inadequate to the evening service.

Gratifying as all the incidents of this blessed day must be to me, there was one circumstance, which, more than all the rest, excited my sympathies, and inspired my heart-felt gratitude to God. I allude to the number of young people in the ranks of the newly baptized; and to the number among them who were our scholars, but now teachers in our Sabbath-school. Since the establishment of our Sunday-school, not less than forty of these interesting characters have thus declared themselves the disciples of Christ. What encouragement is this to Sunday-school teachers! You have heard of our schools. The Sabbath-school (at Spanish Town) contains between 3 and 400 children, and about thirty excellent teachers, principally females. We have also an adult Sabbath-school for males and females, adult evening schools, &c. These are established, and in operation at Spanish Town; and I am about establishing one of each at my out-stations respectively.

RIO BUENO.

Extract of a letter from Mr. Dexter, dated January 11.

In reverting to the spiritual condition of the people under my care, during the first year of my stated labours, I find much to rejoice me, though there are some things which have grieved me. There have been baptized at the two stations 339; excluded five; and several have died, some of them rejoicing in the hope of the Gospel. During the Christmas

holidays there appears to have been a determined attempt, among the overseers on the surrounding properties, to lead or drive our members back into their old practices of fiddling, dancing, &c. Some have stood their ground nobly; whilst four or five, I regret to say, have been unable to withstand the torrent, and will consequently have to be brought under church discipline. In some cases the overseers have gone so far as to procure lists of all the apprentices on their properties who were, previously to their conversion, accustomed to play the fiddle; they have then by persuasion, by the exercise of their authority, or, where these have failed, by deceitful measures, drawn them to the place where dancing was going on, and insisted on their taking the instrument. Considering the influence which these men from their situation possess, it is a wonder, not that four or five have fallen, but that so many have maintained their integrity. One overseer, after having in vain attempted to get one of our members to play for him, began in a rage to accuse his ministers with being a set of needy rascals, who came out just to get their *maccaronies* from them. The man stopped him in the middle of his abuse, by saying, "Will busha (overseer) allow me for ask him one question? Did ever busha, or any other buckra, tell we before minister come, dat we have a soul for save, and a God for serve?" On his not replying, the man continued, "If busha please I will *arguffy* with him from de Bible that these things are no good, and that what ministers tell we is right." Another member, in similar circumstances, being told by his master "that the Baptists would all go to hell together," replied, "Busha, Baptists *may* go to hell, but the gate of hell stands as wide open for busha as for the Baptists."

Another circumstance has recently come under my notice, which is worthy of being known. The member concerned in it suffered severely during the persecution for the sake of the truth. His wife resides on a property adjoining that to which he belongs. Being sent thither one day with a letter to the overseer, the following dialogue took place:—*Overseer*. "Well F., if it had not been for your sake I should have sent your wife to the treadmill, for her insolence and abuse." *F.* "I am sorry to hear that for true; but busha, I am constable on our estate, and when the magistrate come up he tell me that if any of we people abuse me, and I bring them to him, he will punish them. But him tell me that if I abuse them again before I take them up, he will

punish me as well as them. And if for me wife abuse busha, and busha no abuse her again, let she be punished too." O. "Aye, F., you know more about these things than I do, but it's a pity you should go to hear the Baptists, who tell you not to work for your masters, nor to cultivate your own grounds." F. "Is it so they tell we, busha? Well, I can show you what they teach." Saying this, he took from his pocket the Tract Society's handbill, "*Our Duty to the King, to Masters, and all in Authority*," and requested him to see for himself what instructions were given them. Having read it very attentively, he said, "Well F., while you keep to that you will never do wrong; but why don't you teach your wife this?" F. "Busha, 'tis not for want of teaching; but if she will not do what I teach, I can't help it." O. "Aye, well F., you Baptists are a bigoted set after all; you think that if every body does not pray in your way, they will be sure to go to hell if they are ever such good people." F. "If busha will take him Testament, and turn to the 18th chapter of Luke and the ninth verse, he will see what we think on that matter." He turned to the chap-

ter, and read the parable attentively, and then said, "Well, but F., how is it you can bring chapter and verse to back all you say? You had better come over some night and give us a psalm at the great house." F. "If busha please, I will come and bring the family (i. e., the class) with me." O. "Well, come to-morrow night." The next evening a boy was sent to remind F. of his promise. He and the whole of the class went over, and the service was conducted in the following manner: F. gave out the hymn beginning "Behold the wretch whose lust and wine," and requested the overseer to read the 15th chapter of Luke, when they had done singing. F. then prayed, and made a few remarks on the parable of the prodigal. Another prayer was offered, and the assembly broke up. The overseer expressed his surprise and pleasure, told the people that he would never disturb them at their meetings, and promised F. that, if he would get on with his reading, he would give him a Bible. This promise he has since fulfilled, and he and the people are getting on comfortably. Happy would it be for masters if they would all go and do likewise.

LETTERS LATELY RECEIVED.

EAST INDIES.

Rev. W. Yates, Calcutta, August 1; A. Leslie, Monghyr, August, 20; G. Pearce, Calcutta, August 28.

WEST INDIES.

Rev. J. Coultart, St. Ann's, December 4; J. Clark, ditto, December 2; T. Burchell, Montego Bay, December 15, 22, 29, January 5, 12; W. Knibb, Falmouth, December 14, January 5, 12, 19; E. Baylis, Port Maria, December 11; J. Barlow, Anotta Bay, December 23; J. M. Phillippo, Spanish Town, January 2, 15; G. K. Prince, M.D., Kingston, January 23; J. Tinson, ditto, January 15; T. F. Abbott, Lucea, January 19; B. B. Dexter, Falmouth, January 5, 11; H. C. Taylor, Old Harbour, January 12; W. Dendy, Beththephil, January 7; John Clarke, Jericho, January 13.

NASSAU:—Joseph Burton, November 12, 14, January 6; E. F. Quant, November 2, December 15; J. Bourn, December 14.

HOME PROCEEDINGS.

DESIGNATION OF A MISSIONARY.

On Wednesday evening, February 24, Mr. Samuel Oughton was designated as a Missionary to Jamaica, at Surrey Chapel, which spacious edifice was completely filled on the occasion. The business of the evening was introduced with reading and prayer by

the Rev. Joseph Davis, of Church Street; Dr. Cox, of Hackney, delivered the introductory discourse, and received from Mr. Oughton replies to the usual questions; the Rev. George Pritchard offered up the ordination prayer; an affectionate and animated charge was given by the Rev. John Leifchild, from Acts xxvi. 17, 18; and the Rev. Edward Steane, of Camberwell, concluded.

Mr. Oughton has been sent, at the

express and reiterated solicitations of our esteemed Missionary, Mr. Burchell, to be associated with him in the labours of his various stations, which far exceed the ability of one man to sustain. The urgency of the case appeared so great, as to leave no option to the Committee, though the funds of the Society had been so completely

exhausted by previous efforts, that it was necessary to borrow the money needful for the outfit and passage of Mr. O. and his family. It is earnestly hoped that the long tried liberality of the friends of the Society will be renewed on its behalf, and that, by seasonable exertion, the burden of a large pecuniary debt may be avoided.

Contributions received on account of the Baptist Missionary Society, from February 20, to March 20, 1836, not including individual subscriptions.

Buchan, Missionary Society, for distributing the Scriptures in India.....	5 0 0	Towcester, Friends, by Rev. J. Barker.....	3 0 0
Hampshire, by Rev. E. Carey, viz.:		Southampton, collection and subscriptions, by Rev. B. H. Draper.....	24 4 0
Whitchurch.....	10 6 7	Dorking, subscriptions, &c., by Mrs. Jackson.....	6 2 0
Andover.....	3 0 0	Bugbrook, Friends, by Rev. F. Wheeler.....	5 0 0
Romsey.....	12 8 0	Ipswich, sundries, by Mr. Pollard.....	3 4 6
	25 14 7	Montreal, Baptist church Sabbath-school, by Rev. Dr. Cox.....	3 13 0
Bristol, Auxiliary Society, on account, by Robert Leonard, Esq.....	155 0 0		
Buckingham, Friends, by Mr. Bennett.....	2 0 0		

DONATIONS.

Joseph Sturge, Esq., and Friends, Birmingham, for Montego Bay School.....	20 0 0
Mrs. Rouse, and Friend, Torquay, for ditto.....	2 0 0
Mr. D. Dewar, Dunfermline.....	3 0 0
D. F. T., for Jamaica.....	1 0 0
Mr. Hopkinson, by the Secretary.....	1 0 0
Friend, by ditto.....	0 10 0

TO CORRESPONDENTS.

Boxes for Montego Bay have been received, since our last, from Rev. James Sprigg and Friends, Ipswich, and Mrs. Bass, Brighton, which, with several others, previously acknowledged, were shipped in the Etheldred, Captain Hood, under the care of our Missionary friend Mr. Oughton. The thanks of the Committee are returned to the kind donors; as also to the Committee of the British and Foreign School Society, for a case of school materials for Kingston; to Miss Ireland, and Miss Blight, Hackney, for bags, needle-cases, &c.; and to Mr. Collier, Mr. Mackness, and Mr. Fairey, for sundry magazines, and other books.

"I have received various presents, of fancy and useful articles, for our schools, since my return, which I should be gratified by having gratefully acknowledged in the Herald. The names of some of the kind donors I have not been able to ascertain."

Mr. PHILLIPPO, Jan. 15.